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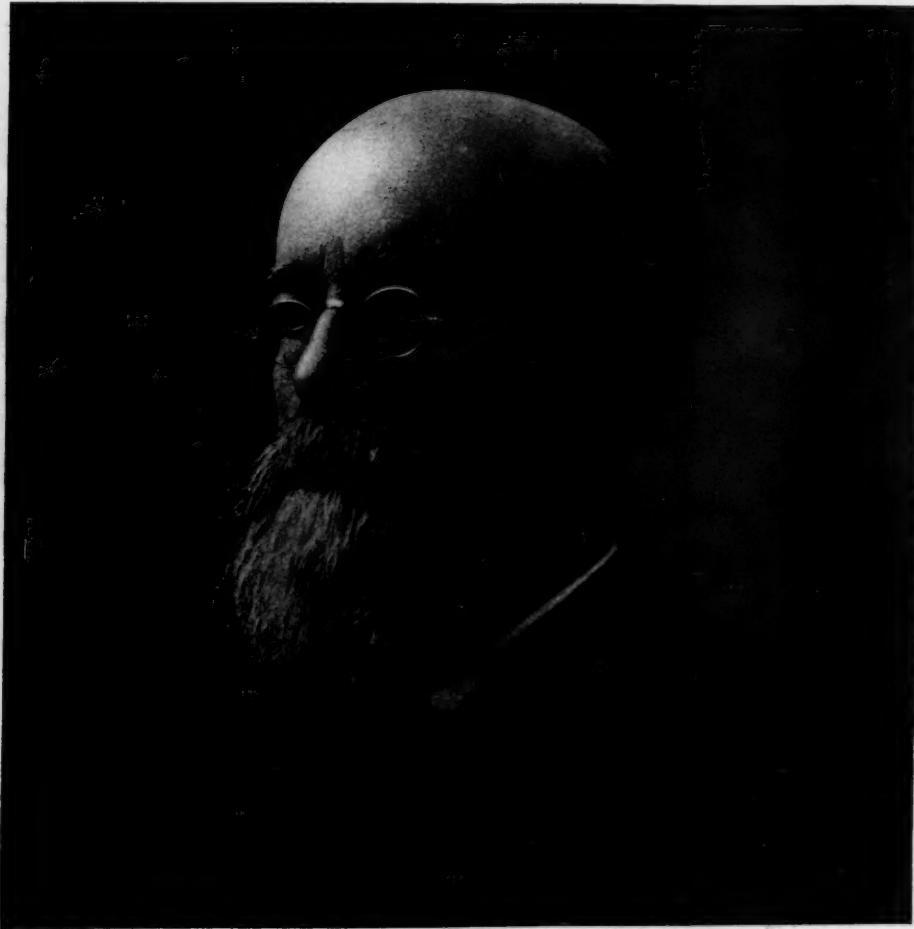
THE CONGREGATIONALIST AND CHRISTIAN WORLD

First of the month numbers

Volume LXXXVII

1 November 1902

Number 44



REV. WASHINGTON GLADDEN, D.D.

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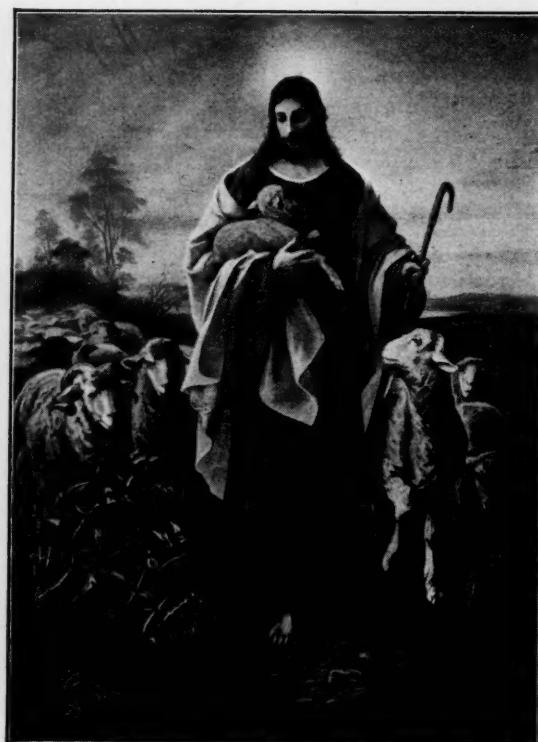
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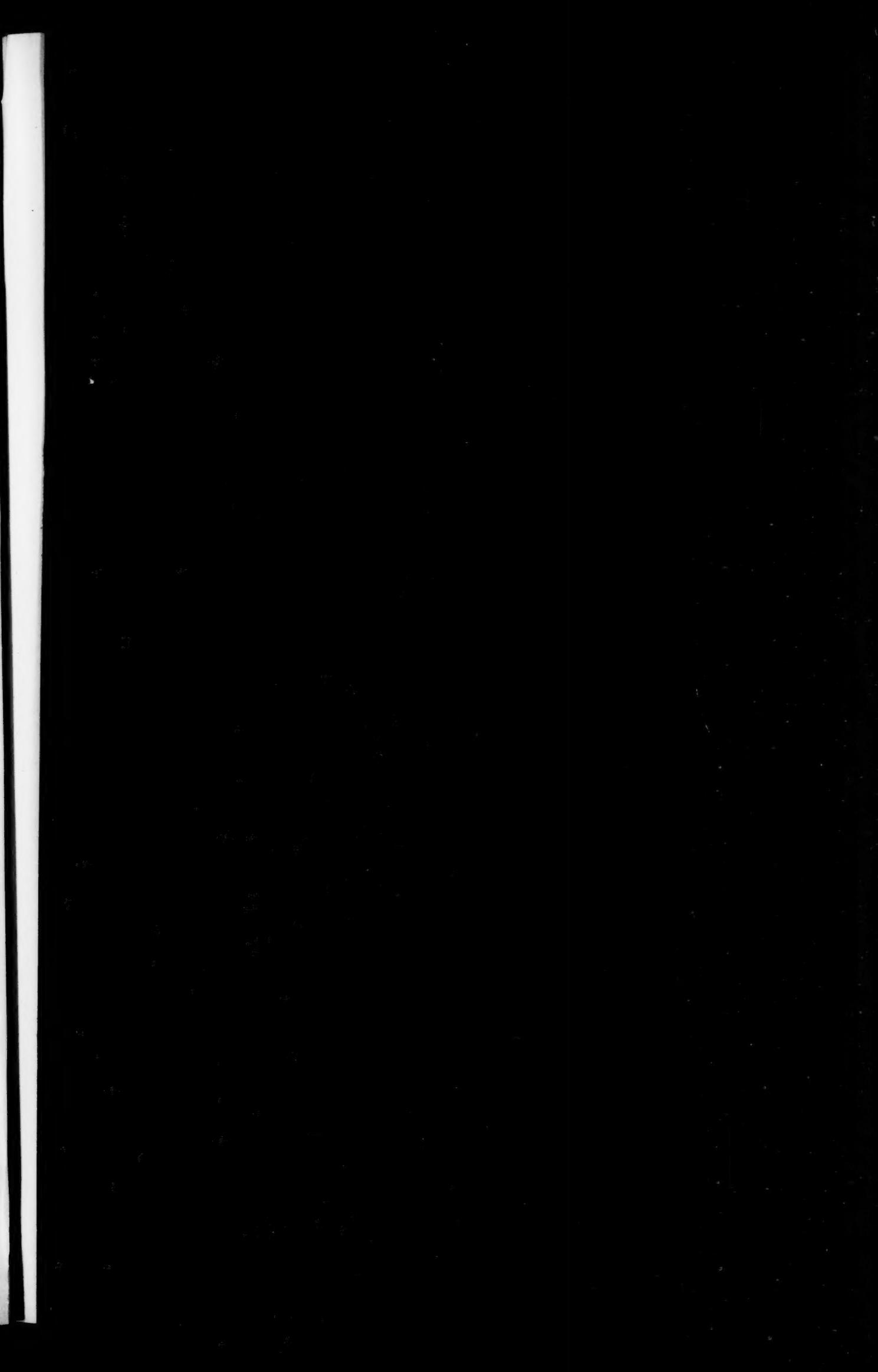
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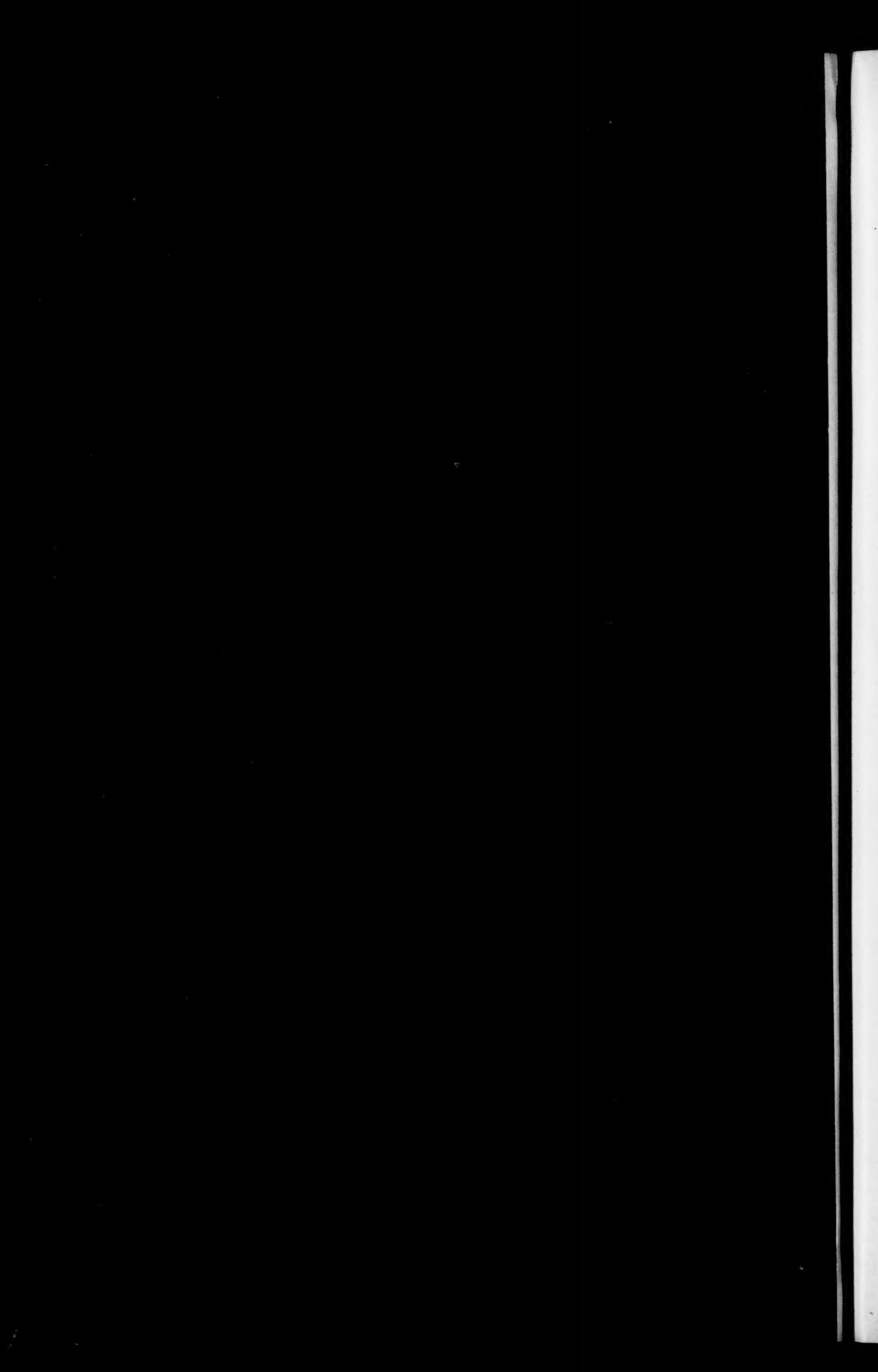
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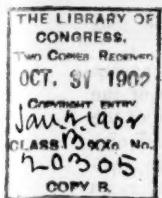
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Yankee Characteristics, an illustrated article by Clifton Johnson.

Every Pastor Says So

Every pastor who has tried the "pastors' plan" for increasing the circulation of *The Congregationalist* in his church endorses it in a cordial manner. Here is a sample out of many commendations received: "The methods are tactful, business-like and gentlemanly, and bring prompt results voluntarily given by subscribers. The plan helps the pastors because it places *The Congregationalist* where it probably otherwise would not go, and thus enlarges Christian information and deepens an intelligent interest in all good things. I am grateful to you for sending your representative here." The handsome returns which have recently come in from churches in Bradford and Merrimac, Mass.; Oberlin, O.; Jamaica Plain and New Dorchester, Mass.; Portsmouth, N. H., and elsewhere, are substantial testimony to the continually increasing popularity of the plan. It means 5,000, sure.

Our Portrait The strength and benignity of Rev. Dr. Washington Gladden are revealed in the portrait of him found on our cover page of this issue. As president of the American Missionary Association, as pastor for twenty years of the First Congregational Church, Columbus, O., which has just celebrated its semi-centennial, as a prolific contributor by tongue and pen to all debates on developments of social Christianity and civic betterment, and as a well-rounded, rationally progressive, Christian minister, he fills today a large place not only in the Congregational denomination but also in the church at large. His own people revere him, and the community at large trusts him because of the wisdom that goes with knowledge, and the leash in which his reason holds his keen feeling.

The Meetings and What They Show What an autumn it has been for missionary meetings! Besides the recent large assemblies of Congregationalists at Oberlin and New London, there were in session last week at the same time three great bodies representing other denominations. One was the Episcopalian missionary council at Philadelphia, another the convention of the Disciples of Christ at Omaha, and the third the Methodist mass meeting at Cleveland. We refer in detail elsewhere

to all these conventions, and here note the fact that the great and successful religious meetings of our day are missionary gatherings. Say what we will about the lethargy and apathy of the church, it remains true that nothing stirs an assemblage of Christians today to such an extent as the work of aggressive Christianity at home and abroad. We believe that never were so many persons in the home churches so genuinely interested in the missionary enterprise, and never was that enterprise prosecuted with so much wisdom, zeal and immediate success.

The Coming Baptist Congress The next national religious assemblage of significance to meet in Boston is the Baptist Congress, which will be in session in the First Church, on Commonwealth Avenue, from Nov. 18-20. For a score of years ministers and laymen in the denomination who believe in free speech touching large and vital subjects have maintained this organization, and each succeeding year has seemed to add to its prestige. It draws its constituency from a wide area, and the program for the coming meeting includes such well-known Baptist ministers and laymen as Pres. Rush Rhees, Rev. Drs. Leighton Williams and A. C. Dixon, Rev. S. B. Meeser, William A. Munroe, Esq., and Clinton Rogers Woodruff, Esq. The subjects are phrased in a form to attract thoughtful people of all branches of the church. Among them are: The Future of the Educated Negro, The Pulpit and Problems of Statesmanship, Does Revelation End with the Scriptures, Christ as Example. There will be special interest in the opening topic, Is Baptism Essential to Church Membership? The general framework of the gathering calls for two writers on each subject, they in turn to be followed by two appointed speakers.

The Change at Rollins College Seldom are the good will and continued co-operation of a retiring college president secured for the institution to such a degree as obtains at Rollins College, Florida, where Pres. George M. Ward is just passing over his responsibilities to Dr. W. F. Blackman. Rollins is one of the very few representatives of the Congregational denomination in the field of Southern white education. It is located at Winter Park, and for the last six years, under Dr. Ward's administration, it has moved steadily forward. The debt has been entirely provided for, the membership trebled and the curriculum broadened and enriched. Dr. Ward has ac-

cepted the pastorate of the church at Palm Beach and deems himself unable to carry longer administrative duties. The trustees have finally consented to release him, while electing him at the same time to a professorship. For the present he will give part of his time to forwarding the financial interests of the college, of which he continues to be a trustee. Dr. Blackman is well known at the North, having been professor of ethics and sociology in Yale Divinity School for eight years. Before that he was pastor at Naugatuck, Ct. He has been in the habit of visiting Florida annually and his father was for many years a resident of Lake County. He can doubtless be trusted to maintain and advance the position of the college which Dr. Ward's indefatigable industry and unselfish devotion have already brought to a point of vantage and influence.

Beginning in the Philippines The American Board because of lack of funds properly to maintain its older missions has not been as eager as some other societies to take up work in the Philippines, but perhaps the cautious and tentative way in which it is being begun may plant the mission there on all the firmer foundation. The first man to represent our denomination, Rev. Robert F. Black, sailed from San Francisco last week for Manila, where he will take counsel with Governor Taft and representatives of other boards. He then expects to proceed to the island of Mindanao, which is practically virgin field for missionary effort, and falls naturally to the American Board in accordance with allotment of territory made by the evangelical federation in Manila. The initiative of this mission came from a man who offered \$1,000 a year for five years to begin work in the Philippines. Another man pledged the same amount and there have been two or three other special contributions, guaranteeing a fund sufficient to make the venture on a suitable scale. Mr. Black is well adapted to pioneer work, and as soon as he is in a position to follow up opportunities advantageously there will doubtless be reinforcements of men and money from this country.

The Coming Man at Robert College The recent appointment of Rev. C. F. Gates, D. D., as vice-president of Robert College in Constantinople is a distinct and welcome indication that the trustees intend to conserve the religious prestige of the institution. Dr. Gates, while thoroughly equipped from an educational point of view, is first of all a missionary,

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and as president of Euphrates College at Harpoot has insisted that education and evangelization should go hand in hand. The understanding is that he shall succeed President George Washburn, who in the nature of the case must before long lay down administrative duties, after forty-five years of exceptionally influential service in Turkey. The trustees, forecasting the event, have wisely made provision for it in advance, and the fact that they take a man from the missionary field instead of drafting a pronounced educator from this country ought to reassure any who may fear that educational institutions that have grown out of the missionary movement are liable to become too secular and academic. Dr. Gates will sail soon for a year of rest and study in Germany, which it is hoped will recruit his energies put to so severe a strain by overwork during the massacres. Dr. Washburn cannot well be spared from the place which he has filled so ably in the Turkish capital, but it is cause for congratulation that when he does feel the absolute necessity of returning to this country permanently a man of Dr. Gates's caliber will take up his work.

One Way of Giving
to the Board

The testimony in Secretary Barton's paper at Oberlin on The Untabulated Resources of the American Board, in which he emphasizes the thoroughness of its business system and the confidence which it commands in the leading financial houses in the world—"its unsurpassed financial credit," as the *Outlook* phrases it—are fresh arguments in favor of the Board's plan for "conditional gifts," which is commanding itself generally to the Board's constituency. The conditional gift fund has nearly doubled within the last two years. The plan enables donors to make at once a gift on condition that the Board enters into a written obligation binding itself to pay to the donors, as long as they shall live, periodically, sums equivalent to a fair rate of interest. What that amount shall be depends on the age of the donor and can be fixed by mutual agreement through correspondence with the Board's treasurer. Persons needing an income during life, yet wishing their money to go eventually to foreign missions, find this a safe method and one that relieves them from the care of investing and reinvesting. It saves the cost of administering an estate and possibility of diversion.

The Lake Mohonk Conference

Twenty years ago Albert K. Smiley, proprietor of the Lake Mohonk Hotel in Ulster County, N. Y., a Quaker philanthropist, invited a large number of persons interested in improving the conditions of the American Indians to attend a conference as his guests. The object was to bring together in free discussion persons entertaining all shades of opinion concerning the Indians, and to formulate a platform on which all could substantially agree. The annual conferences have been mainly composed of persons who have had expert knowledge of the subjects discussed, and their influence has had constantly increasing power in guiding Federal legislation and in the administration of the government

of the Indians. The twentieth conference, held last week, was on the whole the best of the series. A new feature was the participation in the discussion by several Roman Catholics. Archbishop Ryan, recently appointed a member of the Indian Commission, made a notable address, urging that philanthropy cannot succeed unless humanity is illuminated by deity, that love to God as seen in Jesus Christ must move men and women to be servants of mankind for his sake. The archbishop also led the morning devotions, offering an extempore prayer. Bishop H. C. Potter presided at the opening session. An able paper was read by Bishop Huntington and an eloquent presentation was made by Dr. Sheldon Jackson of the work among the Alaska Indians. Rev. Dr. S. J. Barrows was chosen president of the conference. Participants in the three days' meeting included the commissioner of Indian affairs, the superintendent of Indian schools, jurists, clergymen of different denominations, congressmen, members of the Indian commission, missionaries and Indians. The condition of dependent races in the new American possessions also received attention, addresses being given by a Presbyterian missionary recently returned from the Philippines, by Rev. Drs. A. K. Twombly and D. P. Birnie on conditions in Hawaii, by a native Porto Rican, and by Messrs. John A. Hobson and G. H. Perris of London. The opportunities for social intercourse of members of the conference, provided by Mr. Smiley's generous hospitality, aided much in promoting mutual understanding and agreement.

Progress of Indians in Civilization

Of the 250,000 Indians it was shown at the Lake Mohonk Conference that 70,000 have received allotments of land in severalty and have become citizens of the United States. During the last year the issuing of rations to some 12,000 Indians has ceased and opportunities for work have been given to them sufficient to enable them to support themselves. A bill has been introduced into Congress providing for the clearing of the title of the Seneca Indians of New York to their land and the distribution of their lands in severalty. This is known as the Vreeland Bill, and after discussion it was heartily supported by the conference with a view to ending the tribal relations of all the New York Indians and their ultimate reception into citizenship. The conference favored the breaking up of tribal trust funds and their distribution to individuals; the further development of the policy of furnishing work to the Indians and paying for it instead of giving out rations; the establishment of unrestricted trade at Indian agencies and the discontinuance of these agencies where they are no longer needed. The conference emphasized the importance of selecting only trustworthy men as the agents of the Government, approved of Government schools, but in hope of seeing them superseded by public schools, and heartily commended all the work carried on by missionary agencies. It also urged further congressional legislation to remedy the evil agricultural and civil conditions in Hawaii. The judgment of the conference in recent years has become practically unanimous in

favor of using all wise means to hasten the breaking up of tribal relations of the Indians and the placing upon them of the responsibilities of self-support and citizenship. While this may involve incidentally suffering and injustice to some it is plainly essential to making progress of the Indians toward manhood. They cannot always be the wards of the nation, held in conditions of weakness and dependence. Yet they will never escape from these conditions until they are thrown on their own resources, maintain their own families, obey the laws of the country and live in orderly communities as American citizens.

**President Roosevelt's
Birthday**

quietly this week. Never has an American of this comparatively youthful age attained so prominent a place in the affairs of the world. His conduct as a citizen in bringing the industrial conflict in Pennsylvania to a happy, peaceful issue has vastly increased his popularity at home and his prestige abroad. His name was cheered and his conduct praised in the national legislatures of Great Britain and France last week; and if imitation be the sincerest form of flattery, as Colton said it was, then Premier Combes's effort to mediate between the miners and the mine owners in the great strike which is disturbing France shows how impressed the European statesmen are with the record our President has made. Here and there, mainly in the South among "strict constructionists," a voice is raised deprecating the intrusion of the President and his efforts to bring about arbitration. But taking the country by and large, men and journals, irrespective of party, have naught but praise for the man who dared to make a precedent and rise above convention.

**The Commission
Organizes**

The members of the commission appointed by the President to arbitrate in the strife between miners and operators in Pennsylvania met and organized in Washington Oct. 24, Judge George Gray being made chairman, and Messrs. E. A. Moseley and Charles P. Neill being made assistant recorders. Mr. Moseley is at present secretary of the Interstate Commerce Commission, and Mr. Neill is professor of economics at the Catholic University, Washington. He has aided United States Commissioner Wright in many undertakings. Mr. Wright, with the consent of the miners and operators, has been appointed a member of the commission, as well as its recorder. The instructions given to the commission at its first meeting show that President Roosevelt intends that their investigation shall be thorough, getting at not only the merits of the present controversy, but at those conditions which make for chronic distrust and friction. Testimony began before the commission early this week.

**The Situation in the
Region of the Strike**

Slowly but surely work is being resumed in most of the properties owned by the railway companies as fast as the flooded mines can be put in order, the workings rid of gas and the idle ma-

chinery repaired. Mines operated by private individuals in some cases have not resumed operations, owing to differences with the miners as to terms of renewal of labor. Broadly speaking there has been not a little friction, as was inevitable, in adjusting the supply of labor to the demand. The union laborers insist that places must be found for them, even if the non-union men have to lose the places gained during the strike. And while President Mitchell is steadily endeavoring to get the unionists to resume labor and let this detail adjust itself later, there is bitter feeling in certain localities and threats of renewal of trouble are not lacking, the non-union man or "scab" suffering violence which is most reprehensible, and the officers of the law and the officials of the union showing no disposition or power to curb the violence. Coal as yet has not reached the markets in sufficient quantity to affect the price to the consumer materially.

District Option in Boston The fight now on in Boston relative to local option in the wards of the city is attracting attention far and wide, for if Boston elects to carry the local option principle a step farther down to the smaller municipal political units, and thus give wards of the city which dislike the retail liquor shop an opportunity to exclude it, unquestionably other cities of the country will follow her example. In Boston now, as for many years in Cambridge, Somerville and the other no-license cities about Boston, the spectacle is presented of Protestant and Roman Catholic clergymen and laymen working zealously and harmoniously for the same ethical and civic object. This by-product of the fight is in itself worth much to the community. Home rule is a principle which cannot too often be emphasized, and it is most gratifying to see the principle being applied in this struggle, with the excellent purpose in view of still further restricting the area in which the saloon can have a legal standing. It is somewhat significant that Lady Henry Somerset, addressing a large mass meeting in Tremont Temple, Boston, last Sunday, referred sympathetically to the effort to bring the local option principle into Boston's mode of dealing with the retail liquor traffic. While a loyal friend of all temperance advocates, even the most extreme, Lady Henry is large-calibered enough to be a meliorist, and is willing to take what she can get when she cannot get all she would like to have.

Princeton's New President Oct. 25 was a memorable day in the history of Princeton University. Ex-President Patton of the university and ex-President Cleveland of the United States, in the presence of a distinguished assemblage of educators, men of letters and men of affairs, shared in the formal transfer of the presidency to Woodrow Wilson. In an inaugural of breadth, moderation and singular charm of style, he set forth those humanistic rather than utilitarian ideals of education which he expects Princeton to stand for under his administration. Princeton, under the *régimes* of Presidents McCosh and Patton, has been developed superbly on the side

of plant, equipment and endowment. Under Wilson she may be expected to bound forward on the higher lines, moderately conservative as to positions taken, whether of pedagogy, theology, or sociology, but ever placing emphasis upon the ideal, the spiritual and the historic as over against the material, the carnal and the ephemeral. In her new president she has a man peculiarly fitted to stand for these things before her alumni, undergraduates and the public, he being a winsome personality, a persuasive and convincing orator, a broadly informed citizen, a thoroughly trained scholar and a speaker and writer whose ideals of style have been formed on loftiest models. President Wilson's place as an historian and as an essayist long since became secure in the ranks of American men of letters. Those who know him have faith in his ability to make an equally high place for himself in the ranks of American educators, and that along the old lines of personal influence with students and as a molder of national opinion rather than as an innovator in educational methods or as a victorious beggar of money. It is encouraging that Clark College sought for a great humanist as president in Carroll D. Wright, and that Northwestern University did likewise in its choice of E. J. James, and now Princeton has put at the helm another man with a passion for something more than external equipment of the institution and quick preparation of students for bread winning.

Deaths of the Week The premature death of Mr. Frank Norris takes from the ranks of our writers of fiction a figure of distinct promise and rich potentiality. His story, *The Octopus*, had a virility and scope which indicated that we might get from him sooner or later a great if not the great typical American novel. To be classed during his first period of authorship as a disciple of Zola in his realism and exaltation of detail, he was destined sooner or later to modify that theory, and, retaining whatever of merit it has, use along with it the selective and idealistic method of the great artist. The second of his series of novels, dealing with the history of wheat from producer to consumer, is now running in the *Saturday Evening Post*, and is a masterly delineation of the strife of the speculative and gambling life of the Chicago wheat pit. Whether the last of the trilogy is completed we doubt, but we hope so. Mr. Norris had the ethical impulse requisite for his task, and a very marked measure of constructive skill.

Mrs. Elizabeth Cady Stanton died Sunday. Had she lived until Nov. 15 she would have been eighty-seven years old. Her only peer as a champion of the political, legal and social rights of woman has been Miss Susan B. Anthony. She was well born, well educated and gifted to an unusual degree. She has seen most striking changes in the status of woman in this country, and much of the credit undoubtedly is due to her championship. Some of her references to the Christian Church, the Bible and the ministry often lacked that element of truth which a more judicial temperament would have given them; but being a radical she naturally had little patience with an institu-

tion—the church—which from the very nature of the case always has been and may always be conservative.

Mr. Carnegie's Counsel of Perfection to Europe

Mr. Andrew Carnegie, in his rectorial address at St. Andrew's University, Scotland, last week, forced upon that academic audience, upon the British public, and, in short, upon the thoughtful men of Europe, a very practical and utilitarian theme, namely, their proper political and industrial policy in the light of the competition of the United States in those matters which affect the purse and daily expenditure of nations and of men. Mr. Carnegie as a citizen of the world affected to arm Europe with a weapon against the land which claims him for a citizen and whence his vast fortune came and still comes. The good taste of this proceeding men may differ about who concede the correctness of his prescription. Expressed in briefest terms, Mr. Carnegie's counsel to Europe is this: Federate politically and industrially and establish that freedom of trade within the federation which is seen among the states of the American Union, and then get rid of the burdens of militarism. Only by some such drastic reforms as these, he argues, can Europe compete with America or with the vast Russian empire. Great Britain's interests, he thinks, would lie in union with the United States rather than with the Continental Powers, in case there should be such a federation. The first step in such reforms must be taken by Emperor William, says Mr. Carnegie. The comments of the German press do not indicate that the great American steel master's advice is welcomed. Germany, despite recent lean months and years, is still ambitious for commercial conquest on self-centered lines, and she is in no mood for alliance with other Powers, being quite confident that unaided she can surpass Great Britain and hold her own with the United States in the training of her people and in her reasoned methods for getting trade abroad, if not in production of supplies of raw material. The spectacle of Mr. Carnegie holding forth on economic themes and prescribing proper policies for European statesmen, and all this under the *egis* of one of Scotia's most renowned seats of classic learning, is in itself very significant.

Diplomacy's Record Mr. Chamberlain's decision to visit South Africa is the most striking event of the week in British political circles. Whether it indicates that the situation in South Africa is getting out of the hand of Sir Alfred Milner, and that the Ministry feels the necessity of having such information as can only come from personal relations with leaders of contending factions, is not clear; but that good will come from the unprecedented action of the colonial secretary is clear. He journeyed to Malta last year, and on his return grievances of the inhabitants were soon rectified.

It is quite clear that Great Britain, Germany and Portugal have arrived at an understanding with respect to the future of Portuguese South Africa; but

it is a compact the details of which are to be kept secret for a while.

It is semi-officially asserted that King Oscar of Sweden has rendered a decision favorable to Germany and adverse to the United States in the case relative to Samoa, left to him as arbitrator. Germany claimed damages suffered by her subjects owing to American and British invasion of German territory in the Samoan Rebellion of 1899.

The Danish legislature's upper house has refused to ratify the treaty negotiated by the ministry transferring the Danish West Indies to the United States. This is a temporary reverse for us.

Bulgaria has informed the Powers that unless they insist upon reforms by Turkey in the rule of Macedonia, Bulgaria will be unable to hold in check the pro-Macedonian movement within its borders.

There are rumors that Germany, Great Britain and France have come to terms with China relative to the withdrawal of troops from Shanghai and the opening up of trade in that portion of the empire, and that in accordance with the principles of equality of opportunity and the "open door" laid down by Secretary Hay in shaping the policy of the United States when he was protesting against Russian exclusive rights in Manchuria, a protest which China heeded, inasmuch as the United States had the backing of the Powers. If this be true, it is another feather in Secretary Hay's cap.

The Church of England and the Education Bill

For the Church of England and its leaders, past and present, many Americans absolutely opposed to Episcopacy have the respect due to an ancient body and to men pious, consecrated and learned. But as they see the alliance of that church with the present Tory ministry, and the effort of the allies to impose the rule of the priest over the public school supported by general taxation, they feel, along with their Nonconformist brethren, precisely as the *British Weekly* puts it: "What we shall suffer from most is the grief and shame which we shall feel at the conduct of a great Christian Church which, not content with her innumerable privileges, is bent on adding to them with the view of destroying us. We had hoped for better things, for a truce, and even some kind of a union in the face of the great alienation from Christianity which prevails and is growing, and must be increased by this conflict. We should have loved to see the Church of England show itself in a majestic moral light." The splendid fight which the Nonconformists of England are putting up against the defective measure, defective from the standpoint of the educator as well as from the standpoint of the liberty-loving citizen, compels our admiration; but the short-sightedness and wickedness of the Anglican position, at a time when the Christian Church very sadly needs unity of spirit and action against the forces of evil, is one to make angels weep.

The extent and depth of the Nonconformist protest may be inferred from the fact that of 489 local Free Church councils replying to the circular letter of the National Council, relative to indorsing

the policy of non-payment of rates should the Education Bill become law, only twenty-nine counseled against enrollment in advance of Nonconformists who will pledge themselves to resist the payment of rates. With such a mandate from the local councils the officials of the council are now proceeding to enroll the Protestants and prospective defers of law.

Reparation for Missionary Massacre

Last August at Chen-chou-fu in Honan Province two missionaries, Messrs. Bruce and Lewis, were murdered. Of the thirty persons arrested for complicity in this outrage only two were beheaded and they were not the men thought guilty by the missionary party, the Chinese officials practicing their usual subterfuge of substitution, which is so mystic that it deceives neither missionary nor diplomat longer. Great Britain has taken up the cudgels in defense of the rights of her citizens, and is insisting on the execution of the mandarin whose negligence to give protection was culpable, as he was informed of the peril of the representatives of the China Inland Mission. Adequate punishment of other officials is demanded and the matter is being pressed vigorously. Representatives of all the European nations resident at Shanghai support the demand of the British consul-general at Hankow for a settlement.

Enlisting Popular Interest in a Popular Work

So long as the plan of an annual meeting for each of our three great national societies obtains, it will not be easy to improve upon the meeting of the American Missionary Association at New London last week. Large subjects were discussed in a large and illuminating way. Sparks hot from the anvil were struck out Wednesday morning, when war horses like Dr. Moxom and Dr. William Hayes Ward, whose blood still tingles at the memory of the abolition movement, challenged the emphasis of Rev. E. H. Byington's trenchant paper, which dwelt chiefly upon the Negro's responsibility for his own elevation. A no less thought-provoking contribution to the burning question, What shall we do with the Negro? was that of Editor Talcott Williams of Philadelphia. It is good to have a man of his caliber and national reputation appear on the platform of the A. M. A. Equally important factors in the success of the meeting were the men and women from the front: Scott of Porto Rico, modest, thoroughly trained and purposeful; Cross, who has already given fifteen of the best years of his life to self-sacrificing toil among the Dakota Indians; the Moores and the Proctors, than whom are no nobler Negroes living today; and Spence and Higginbotham from the Southern highland country, their souls on fire with Christian enthusiasm. These and other workers, together with eloquent pastors and laymen, made the meeting interesting and rewarding from start to finish.

The wonder remains that with so good a program and with such stirring sessions the uplift was confined to so comparatively few. It is true that the meeting

came directly after the Oberlin meeting of the American Board and that New London is in a corner of the state. But pastors of leading New England churches and laymen of wealth and influence were not present in any large number. Eliminate those who were there chiefly because they had appointments on the program, and the showing would be a meager one. This raises again the question whether our system of annual meetings is such as to insure the presence and participation of those who are the backbone of our missionary agencies. It has been proved several times that when a home society convenes in the West the attendance is small and unrepresentative, and not all New England cities can be relied upon to furnish an audience that represents in any true sense even a society's New England constituency.

Such being the case, the wisdom of massing our missionary forces in some such fashion as the Methodists have just done at Cleveland suggests itself to many minds. Already the National Council has pronounced in favor of not more than two annual meetings. As yet the Home Missionary Society and the American Missionary Association have not arrived at any agreement touching the matter, and the report, brought to the New London meeting by the chairman of the A. M. A. committee, of negotiations regarding the project was not encouraging. However, we believe a way can and will be found soon to try the experiment of one annual meeting for all the five home societies.

One step in this direction was taken at New London when the executive committee proposed that hereafter the association consist of a limited governing membership of delegates from state associations and life members. As the scheme involves constitutional amendments, no action can be taken until next year. But the fact that the present administration favors it, and that the basis proposed is the same as that adopted by the Home Missionary Society at the Syracuse meeting last June, shows a gratifying drift toward harmony between these two leading home societies as well as a disposition to carry out the recommendations of the National Council.

So good a meeting as this last one at New London ought to be more widely influential, and although giving up a distinctive meeting may involve certain losses, the gains, we believe, would more than compensate in the unification of all our home missionary interests and in the larger attractiveness of a combined meeting to the rank and file of our churches.

Nearly three hundred boys from the nineteen boys' departments of the Y. M. C. A. of New Jersey met at Orange, Oct. 23-25, for their annual convention. Boys presented papers and discussed problems in serious earnestness. Many of them are the leaders and the best athletes among the nearly two thousand New Jersey association boys. The high school boys came Friday afternoon and were re-enforced on Saturday by the working boys, who came to spend Saturday afternoon and Sunday and return early Monday morning to their employment. These working boys were prominent, and their businesslike ways added much to the zest of the meeting. Addresses were made by Dr. A. F. Schaufler, C. T. Kilborne, Rev. J. F. Patterson and Dr. Harlan P.

Beach. The boys are now helping support a Y. M. C. A. secretary at Madras, India. Reunions of five boys' camps were held.

A Possible Union

On another page is printed an important statement of a movement toward organic union between Methodist Protestant and Congregational churches. Such union is favorably regarded by bodies representing both denominations which have considered it, and the steps already taken are so promising that they call for the attention of all our churches.

The Methodist Protestant churches have a membership of about 200,000. They are little known in New England. Their metropolitan centers are in Baltimore and Pittsburg, and their churches extend westward as far as Kansas City. They have about 2,600 ministers, of whom 1,550 are in active service. There are two book concerns and two denominational journals, the *Methodist Protestant* and the *Methodist Recorder*. There are eight institutions of higher education, one of which, Nagoya College, is in Japan. The money value of these institutions is estimated at over \$2,000,000, and the church property over \$6,000,000. The denomination has five missionary societies, a foreign and a home society, a woman's organization for each and a board of ministerial education.

In polity their principles are Congregational, the government being invested in the entire membership. In the working out of those principles they have developed ecclesiastical organizations with authority which, with us, remains in the local church, our larger bodies existing only for expression of fellowship, and for mutual counsel concerning matters of common concernment. The work which Congregationalists do through councils, Methodist Protestants do through conferences, whose prerogatives and duties are set forth as follows:

The form of ecclesiastical government in the Methodist Protestant Church is representative. It provides for the presence and influence of delegates, elected by the membership, in all legislative and judicial bodies. All power in the church is derived by vote of the members, and the same source defines the limit of the power conferred. The church is organized first in the local church, then in one or more churches constituting a quarterly conference, then the quarterly conference of a given territory into one annual conference, and finally all the annual conferences into the General Conference, which meets every four years, and has supreme legislative power within the constitution.

The Quarterly Conference is the local organization for the control and conduct of the affairs of the individual church. It is composed of trustees, stewards, class leaders, Sunday school superintendents and presidents of Christian Endeavor Societies, all elected by the membership, and of all ministers and preachers connected with the church.

In matters of doctrine we believe the two denominations are in substantial agreement. In order to organic union some common ground of ecclesiastical administration must be found, satisfactory to both denominations, between our advisory system and their authoritative system. Should the movement meet with a cordial welcome throughout both denominations as it has met thus far in the bodies which have considered it, and should it be evident that the kingdom of

God would be advanced by organic union, we believe it will be found possible and practicable.

The Foolishness of Pride

The coming of Christ was the casting down of pride. "He hath put down princes from their thrones and hath exalted them of low degree." In the Bethlehem stable and at the cross were written enduring lessons of brotherhood founded upon humility. On the level of everyday life the house is taller than the man and the hill is higher than the house. But looking down from the mountain top the differences are unnoticed or unseen.

Christ did not come to make all men alike in mental or in bodily stature. But his coming and his life set up an ideal of character beside which other gifts and attainments are dwarfed into insignificance. Where is pride, when the Lord of all for ends of mercy took upon him the form of a servant? What claim has self, when the Son of God chose shame and death that he might be made like the lowest of his brethren?

Human arrogance in the light of Christ's work is utterly illogical and irrational. It is reasonable that God should control, if he is really God. How else should order and stability pervade the world? And it is reasonable that the standard of values which he sets up should be the real and permanent standard for all his creatures. The make-believes which we acknowledge, and by which, like larger children in permitted play, we rule our thought of actions and of men, must perish, as the make-beliefs of children are forgotten when the play is at an end. We may be happy in fantastic dreams of our superiority to others, crowned with garlands of our own hands' weaving; but he who gives the crown at last is God. And it is our childish pride that is rebuked in the oft-repeated saying of our Lord that many that are last shall be first and the first last.

No one has reached the just measure of life—his own or that of others—who fails to realize that the true measure of value for character is quite outside the circle of self. So long as my interests, my taste, my way of looking at things is the criterion for others, it is impossible that my standard should be just. For a standard implies perfection, like the guarded weights and measures by which all others are tested; and to claim perfection for my taste, my prejudice, my thought, is to confess intolerable conceit.

It is because pride throws us into this falsehood of inevitable difference from the true external standard of truth and right that it is such a fatal sin. The proud man cannot possibly be right. His ideals are false at the very fountain, because they fail to take account of standards that are wholly outside of self. The compass is wrong, the ship cannot go right. The measure is scant, the cheating of self and of others is inevitable. But God will not be cheated and the judgment of Christ, like his coming and his death, will be the judgment and the overturning of man's foolish pride.

It is cheering that some of the collections taken for foreign missions since the meeting

at Oberlin of the American Board are exceeding the corresponding figures of last year. Dr. W. H. Davis of Eliot Church, Newton, brought to his people enough of the uplift of the Oberlin meeting to push the collection up to \$3,700, a higher notch than it had ever reached before. The proof of the pudding is always in the eating, and one essential part of the value of an enthusiastic convention is in the cold cash into which it ultimately crystallizes.

Helpful Sermons

We desire to present in *The Congregationalist*, from time to time, reports of current sermons taken from as wide and representative an area as possible. To that end we solicit the co-operation of people in the pews and ask them to send us accounts of sermons that appeal to and help them. We will pay \$1 for each report of a sermon which we shall select to print in the space allotted. Reports must not exceed 200 words. Let the effort be to give the main points of the sermon and to tell in what respects it proved helpful to the listener. The name of the preacher should be given. Address all communications to Helpful Sermons, care of *The Congregationalist*.

In Brief

The *Interior* epigrammatically explains the failure of efforts to maintain respectable liquor saloons by saying that "the drinking man does not wish a reformed saloon and the reformed man doesn't wish any kind of a saloon."

The resignation of Rev. Dr. L. H. Cobb from the secretarship of the Church Building Society calls for more adequate mention than a paragraph. His long, able and national service to the denomination will have worthy recognition in some future issue of *The Congregationalist*.

The evangelistic movement inaugurated by the Presbyterian General Assembly has become so important as to call for a general leader or organizer of evangelistic forces. It is referred to elsewhere by Dr. T. S. Hamlin in his article on the Presbyterians. Dr. J. W. Chapman, pastor of the Fourth Presbyterian Church of New York city, who has had great success as an evangelist, has resigned his charge to head this movement, but will remain until his successor is named.

The churches of New York city which are offering the use of their parish buildings to the board of education for temporary shelter for children for whom no place can be found in the public schools are doing noble service to the city, and showing that spirit of co-operation with the state which the church may always safely venture on. But it should not be necessary for New York to fall back on the churches for such aid. Rapid as is her increase of population she should have a school system flexible and rich enough to keep pace with it.

In the recent death of Caleb B. Knevals, New York Congregationalism loses a faithful standard bearer. He bore his share of burdens at Broadway Tabernacle, and later took on even heavier responsibilities in Manhattan Church. Nor did he proffer material help alone. He had the spiritual quality that afforded pastors and congregations encouragement in higher lines. For many years he was a director of the American Tract Society, and a member of the Congregational Club and the New England Society. He was born in New Haven in 1834, and has been ill for nearly three years.

Mr. Puddefoot has been swinging around the country of late at his usual rapid pace. He has just taken a circuit of several thousand miles and comes back to his Massachusetts headquarters newly impressed, not alone with the material resources of the country, but with the courage and persistence exhibited in not a few hard fields by soldiers of Christ. In eighteen days he made nearly as many addresses, most of them at different centers in Missouri. Mr. Puddefoot is one of the missionary secretaries who always has a warm welcome at educational centers. Next Sunday he will give the students of Amherst College some of the results of his recent tour.

Mr. John D. Rockefeller and his family were in danger of losing their lives during a recent fire in one of his many homes. "As a thank-offering to Almighty God" for his preservation, Mr. Rockefeller has given \$500,000 to the Teachers' College, Columbia University, New York city, on conditions involving the payment by others of its present indebtedness. The institution recently had a gift of \$250,000 from an anonymous donor. Ere long it will be the best endowed and equipped school of pedagogy in the country. Does Mr. Rockefeller believe that God smiles with more approval on colleges now than upon the churches? Be this as it may, the educational institutions of the country are getting the most generous gifts.

It is gratifying that the authorities of White Plains, N. Y., after evidence taken by a coroner's jury, have held the parents of a child who died of diphtheria while under Christian Science treatment, and the "healer," answerable before the Grand Jury on charges of manslaughter, and that they announce their intention to press the case to an issue before the higher courts. Not only has the health of the town been endangered, but a time has come when it might just as well be settled once for all, so far as the courts can settle it, whether parents can be allowed to murder their children, and the health of communities be imperiled by the lawlessness of the followers of Mrs. Eddy. The *Brooklyn Eagle*, commenting on this case, rightly says:

Whatever Christian Science may be, death and contagious disease are concrete facts with which the law must deal for the protection of the community. It will have to deal with them on a material and scientific basis, in following which their danger has been minimized to the greatest extent known. The man who flies in the face of its provisions must be made to suffer its penalties, whether he is actuated by religious convictions or just plain ignorance. The cemeteries, as well as hell, are paved with good intentions. In these cases the law deals, and must deal, not with intentions, but with results.

The English Deputation to Canada Visits Boston

Rev. Alfred Rowland, Rev. J. D. Jones and Messrs. Edward Smith and Fred S. Lambert, the delegation representing the Congregational Union of England and Wales sent to visit western Canada and inspect and report upon the condition of the Congregational churches there which are aided by the Colonial Missionary Society, arrived in Boston Oct. 20 and sailed for home on the 22d. On the morning of the 21st a hastily summoned but fruitful conference was held with representatives of our own Home Missionary Society, and at noon a group of Boston laymen and clergymen, including President Caven and Secretary Barton of the American Board and Rev. Dr. Reuben Thomas, sat down to an informal lunch with the English brethren at the Hotel Bellevue.

When the delegation returns to England it will have traveled not less than 13,000 miles. Its members will have seen Canada from end to end, from Quebec to Victoria, and will

have information respecting the future of that country, political as well as religious, which will be of much interest and value to Englishmen. They have had proof of the striking growth of Canada along commercial lines; of the phenomenal influx of Americans to the Northwest Territory, and of the splendid aggressive home missionary work which the Presbyterians and Methodists of Canada have carried on—so that it is said to be literally true that there is no hamlet of 300 or more inhabitants in the Northwest Territory and British Victoria which has not a Christian church of some kind. There, as with us, sectarianism is rampant, and too often towns with only a few hundred inhabitants have six or seven churches. But on the other hand, there is no absence of church life in the smallest rural community or mining camp such as is to be found in some of our communities of the West.

The deputation will not return to England with a very rosy-hued account of what they have found. For reasons which are not entirely clear, Congregationalism has not flourished in Canada as it has in England or in this country, and most of the Canadian churches east and west are burdened with debt and are suffering from extreme isolation—for instance, there is no Congregational church between Ottawa and Winnipeg, a distance of over a thousand miles, and between Winnipeg and the Pacific coast there are only three Congregational churches, namely, those at Brandon, Nelson and Phoenix. The deputation are impressed by the splendid aggress-

iveness of Presbyterianism and Methodism and are delighted to find that Christianity is flourishing in Canada, but they naturally deplore the anaemic condition of Congregationalism.

To Congregationalists in this country the situation in Canada is not without significance. Of the many thousands who are migrating from the United States into the Northwest Territory, from the states of the Interior and the West, many, no doubt, are Congregationalists. Are they all to be absorbed by Presbyterianism and Methodism, or are they to be the charter members of Congregational churches in Canada? Can Congregational pastors in the Interior and West, whose people are leaving for Canada, in any way co-operate with Canadian Congregationalists in seeing to it that when the line is crossed Congregationalism gains by the transfer of political allegiance? Can there be any co-operation between our Home Missionary Society and the Canadian Congregational Missionary Society? Such are some of the questions which arise in the mind of one who listens to the members of this deputation as they frankly discuss the situation which they have found.

The members of the deputation have the heartiest praise for the cordial reception they have had in Canada, not only from Congregationalists, but from members of all churches, including some Anglicans. They were the guests of Rev. C. W. Gordon (Ralph Connor) in Winnipeg, and of John Dougal, the editor of the Montreal *Daily Witness*, when in Montreal.

In and Around Boston

Central and Its New Pastor

There is rejoicing at Central Church over Rev. J. H. Denison's acceptance of his call. He will not begin his pastorate until about the first of February, as it will take some little time to round out his important work in New York city. He has been the first choice of the church for its pastor since the beginning of its quest, but gave no encouragement until a few weeks ago. Dr. Lyman Abbott preached at Central last Sunday morning, and the house was crowded, a number standing throughout the service. His theme, Brotherhood, was developed in his characteristically clear and suggestive way.

The Congregational Club's First Meeting

A varied and valuable program inaugurated last Monday evening the new series of meetings, and the large assemblage testified to the hold which the club has upon its members and friends. President Moore was at his best. F. O. Winslow brought a stirring report from the outlook committee. A pleasant innovation was the presence of several ladies at the table of honor. One of them, Mrs. William R. Moody of Northfield, who is a daughter of the late Major D. W. Whittle, sang to the great satisfaction of her auditors three tender hymns. Mr. Moody spoke briefly and effectively regarding the Northfield and Mt. Hermon schools, which have been obliged, for lack of accommodations, to turn away, this autumn, five hundred applicants.

A good bit of pleading for the District Option Bill was put in by Dr. C. H. Beale, who met squarely the objection that it is a blow at the unity of the city, by showing that unity in many undertakings is not impaired by a variety of methods in dealing with a problem like the sale of liquor.

The chief address of the evening was by Rev. J. B. Shaw, D. D., of New York. His prominence in connection with spiritual and evangelistic movements in the Presbyterian Church gave special point and weight to his words on The Work that Wins. This he defined as work for the souls of others. The first secret of success is a winsome character. "One life for Christ in a church is worth a

thousand lives of Christ on the book shelves." A second essential is a passion for souls and a third a winning method. This must be hand to hand work. "We go to prayer meeting and pray 'revive thy work' and are not willing to lift our little finger." Dr. Shaw referred to his experience the past summer in preaching on the steps of his church. It was not an easy thing to do in view of the conservatism of many in his congregation, but he believed it yielded as large results as the sermons within the church walls.

Black Speakers at the Ministers' Meeting

Home work, as represented by the A. M. A., had a hearing in Pilgrim Hall on Monday. The annual meeting was reported and the verdict of *par excellence* passed upon it. Dr. G. E. Hall presided. After a song by Mrs. H. H. Proctor, Field Secretary G. W. Moore outlined the history of the association's beginnings. Mrs. Moore followed, giving a view out of her own early religious experience of the crude training of many Negro girls throughout the South. Rev. H. H. Proctor spoke forcibly of the need of enlarged church work. Referring to the frequent cause of lynchings he pleaded for a judgment of his race by its best representatives.

Theatrical Boston

Time was when the proposition to establish the first theater in Boston was so strongly opposed that its opening was delayed for a considerable time. Now theaters are multiplying at a much faster rate than churches. Last season two or three new ones were built. Another is now in process of erection and the site for another has just been chosen in the heart of the city. It is to be at the corner of Washington and Beach Streets and will seat 1,500 persons. There are at least a dozen within a radius of a mile giving performances every week night, with two to six matinées per week and several Sunday evening entertainments. Our churches appear to look on them as rivals, in the main with silent disapproval, but the question whether there is any responsibility of the churches for the theaters, and if so, what that responsibility is, remains to be determined.

Washington Gladden—a Prophet of Social Christianity

By George Perry Morris

An Appreciation

Facing the capitol of the state of Ohio, and placed on the finest street of Columbus, stands the handsome edifice of the First Congregational Church, which has just celebrated its fiftieth anniversary. For twenty years a man has stood in the pulpit of this church whose message as a teacher and prophet has not only been heard by the legislators in the capitol across the way, by the citizens of the city irrespective of calling and creed, and in particular by the large congregation of elect spirits drawn from all parts of the town, but also has been heard by thoughtful men and women wherever the English language is read and wherever there has been interest on the part of the intelligent clergymen and laymen in problems of the day for church and state.

Indeed it may be questioned whether the message of any other American clergymen of his time has found its way so generally into the libraries of progressive English-speaking people as has the message of Rev. Dr. Washington Gladden. For he has not only been a preacher of solid worth, a writer of hymns which are imperishable, a constant contributor to the best American and English periodicals to a degree unknown save to the informed, and an active participant in all the reform movements making for bettered civic conditions. But he also has been a prolific writer of helpful books calculated to guide the clergy and laity and the non-Christian but altruistic and patriotic public in their efforts to know the truth and do the right during a period of singular perplexity and rapid alteration of point of view in matters theological, ethical and industrial. Other men's sermons as sermons may have had a wider circle of readers, but where is the man of our own denomination or of any other whose sermons, hymns, editorials, contributions to the press and books of practical wisdom on matters pertaining to the Church and the Kingdom have found their way into the libraries of men of so many sects, of so many nationalities? Who has been as versatile and still carried so much weight? Who has spoken so often and so sensibly as a rule?

Like the American divines of the Revolutionary War period, and like Henry Ward Beecher and Theodore Parker of the period of the Civil War, Dr. Gladden has conceived his mission as a Christian clergymen to be inseparably bound up with his duties as a patriotic citizen. Hence his pulpit has always been one from which messages have come touching on the burning issues of the hour, especial attention being given to the relations of employers and employees, civil service and municipal reform, penology and all suggestions for a bettered social order. Long before any American college or university had a chair of sociology, and at a time when among us little was thought of social science, he was thinking and preaching and writing on lines that are now commonplace; and some day, by a more appreciative genera-

tion of Americans, he will be looked back to, written about and revered as are now the men of that group in the Established Church of England—Kingsley, Robertson, Maurice, *et alii*.—who first raised their voices in Great Britain against the dominant individualistic conception of Christianity.

Like Mark Hopkins, under whom he studied at Williams College, where he graduated with honor in 1859, and like Horace Bushnell, whose book, *God in Christ*, put into his hands when he was a pastor in Morrisania, N. Y., 1864-66, first gave him the foundation on which he could rest an ethically satisfactory doctrine of the atonement, Dr. Gladden has always conceived of the Christian ministry as a teaching vocation as well as a preaching one. Consequently all the results of his own study have always been promptly and fully given to his people in Sunday evening discourses, or in classes formed for the study of particular topics. Most of his books on all themes, social or theological, are but the grouping together of series of Sunday evening discourses which were given to his own congregation. A very large proportion of the faculty of the State University and of the teachers in the many state institutions located in the city attend the First Congregational Church, because they know that they will be instructed as well as inspired, and that, in so far as the preacher's utterances are informative, they will not conflict with the best thought of the world of learning from which they come.

But while Dr. Gladden is pre-eminent among American clergymen as a persistent and bold reformer, yet a constructive, patriotic citizen, and while he has done admirable service as an interpreter to his own congregation, home city and the world-wide public, serving as a middleman, putting in intelligible, popular form the conclusions of pioneers among theologians, Biblical scholars and students of social science, and supplementing their conclusions by his own convictions based on rich experience and spiritual insight, it must not be thought that he has fallen short in that chief function of the Christian minister, as he interprets it, namely, the religious and the inspirational, and the pastoral. His hymns tell of his inner life. His books on The Christian Way, and The Lord's Prayer, and The Church and the Kingdom, and The Practice of Immortality will give a reader a taste of his deep spiritual message; and The Christian League of Connecticut, and Applied Christianity, and Parish Problems, and The Christian Pastor are the fruit of a long, arduous and successful career as a practical administrator of church activity under modern conditions. Unlike some clergymen of repute active in reform movements and prolific in the production of articles for the periodicals and in making books, Dr. Gladden cultivates his home field assiduously and shepherds his flock with care. A fine constitution well cared for, a poise of mind which exorcises worry

and flurry, a philosophy of life which makes doing the duty next at hand its mainspring of action, thus far has permitted him to average from twelve to fourteen hours a day of labor, and withal at the age of sixty-six to be undiminished in ambition to serve and in effective power.

There is a massiveness, a modesty, a simplicity, serenity, sanity, gentleness and optimism about Dr. Gladden which cannot fail to impress one, be the meeting ever so casual. Industrious, thorough, logical, judicial and candid—these are other attributes which are noticeable and notably developed. Sensitive to praise and blame, he is nevertheless most indifferent to it because so lacking in egotism, so rooted in confidence in God and so obedient to the dictates of conscience.

Consequently he is a prophet honored in his own country, he is the first citizen of Columbus, the citizen of Ohio best known to the English-speaking world, compared with whom her politicians of today are insignificant.

If you enter the study of Dr. Gladden, hidden away at the base of the tower which surmounts the church edifice, it is seen to be a plainly furnished workshop, wanting in all that implies luxury or loafing, and amply equipped with all that implies adequate preparation for work. Larger libraries have been seen in the studies of lesser men, but what is there has been appropriated. Adornments of the symbolic sort are absent; inspiration is derived from the faces of an eclectic assemblage of portraits crowding the walls, Tennyson, Browning, Kipling, Stevenson, Wagner and Paderewski, John Bright, Gladstone and Sumner, Sir Moses Montefiore, John Henry Newman, having places of prominence along with other poets, musicians, statesmen and men of letters, the net impression being humanistic rather than scholastic or ecclesiastical, Rev. Dr. R. S. Storrs being the only American clergymen whose portrait is hung, and Newman's being the nearest approach to that of the theologian.

Portraits of W. D. Howells, R. W. Gilder and J. G. Holland testify to the intimacy which Dr. Gladden has had with men of letters and with molders of opinion through the *Century*. Collections of the verse of the Brownings, Stedman's Victorian Anthology and Horder's American Sacred Hymnody stand on the writing desk alongside other handiest works of reference, telling of Dr. Gladden's resort to the poets for inspiration and being a silent appeal to him to let his heart indite and his pen write those expressions of aspiration and conviction which from the Williams College days down to the present have been, in some respects, his choicest and most constant product. On the wall hangs the diploma from Notre Dame University, Indiana, conferring upon him the title of Doctor of Laws, a token of Roman Catholics' esteem for his resolute opposition to A. P. A. bigotry, an honor unique at the time it was conferred, and one highly esteemed by Dr. Gladden.

The Interview

In a recent talk with Dr. Gladden, seated around an open fire in this typical workroom, the conversation for a while ran thus:

"Do you agree with those who describe us as a materialistic people?"

"No! That is too sweeping a statement and leaves out of consideration certain facts and marked tendencies making for idealism; but it is undeniable that there are certain strong forces at work, potent and pervasive, which are making for practical materialism."

"You have on the whole welcomed the course of recent national history and our expansion beyond the continent?"

"Yes, and I look back with considerable pleasure now to a sermon preached in 1898 in which I said that 'salvation could come to this people only through the enkindling of some high and pure passion in the national heart. In saving others we may save ourselves.'"

"The position of the Christian clergyman in the community—is it as respectable and influential as it was formerly?"

"I see no relative change. I do not believe either the journalist or the educator has supplanted him, or can, providing he has a message vital and inclusive enough. The function of the ministry is chiefly inspirational though partially educational, and as such cannot well be done by others. It is true that young men of the sort that formerly entered the ministry of late years have not sought it, but I look forward with hope to a turning of the tide soon when the gospel of social salvation takes hold of the mind and heart of this generation."

"Is the church at large as alert, flexible in its methods, sympathetic in its purpose as it might be and should be?"

"No. And yet it gets on, improves, and must be judged, I contend, by its first fourth rather than by those who make up the rest of its list. There have been great gains in liberty of thought and breadth of fellowship since I began to preach, and since I was denounced as a heretic when I was at North Adams because I dared to intimate that the time would come when a man could be in good standing in the Congregational fold who cherished the hope that man's opportunity for turning to God did not end with his death."

"Do you think that the church has men today who are devising large things for it on the constructive side, who are ecclesiastical statesmen in the best sense of that word?"

"Not many."

"If such men should multiply or forge to the front and call on the rank and file to follow, do you think that their right to lead would be acknowledged and that the people would respond?"

"I don't know. It is a time of excessive individualism in thought and conduct."

"What interpretation do you put on the increasing proportion of men from other denominations now being chosen by our leading Congregational churches as their pastors? Is it a sign of denominational senility, and are we like the Unitarians to depend hereafter for our ablest leaders on men of other folds?"

"I have no clear answer to make. It is true that our Congregational clergymen are not setting their sons apart for the ministry as they used to, nor are our

laymen; but it does not follow inevitably that it is because they disparage the calling. It may mean that they conceive of all life in a larger way and that they look upon all openings in life for trained men as openings for Christian service."

"Your former interest in Christian unity reflected in one of your books—does it continue? And what are the signs of promise?"

"Yes. But while sentiment favoring essential unity is growing perceptibly, sentiment hoping for organic unity is waning, and the most practical forms of unity are found in co-operation in altruistic activities."

"Do you desire or foresee greater emphasis by Congregationalists on the devotional and liturgical in their Sunday services?"

"I am not much concerned about this. I provide an excellent responsive service, endeavor to have the best of music rendered by devout persons, and I work hand in hand with my organist and choir. I also find it helpful to read frequently just before the long prayer one of George Matheson's meditations. It has a singularly fine preparatory effect."

"Do you advise clergymen, after appropriating what are known to them as new and revolutionary views on matters naturally the topic for public utterance, to proclaim their views unhesitatingly and publicly?"

"Yes. It should be done honestly but tactfully. It will be implicit in all one's preaching and it might as well be explicit. Honesty above everything else is needed in the pulpit. Of course the personal equation enters in, and a man of established character and tried devotion who is borne on his people's hearts can declare himself with less chance of friction than if he is untried and unloved. I preached the book, *What Is the Bible*, to my people before I published it. I told them at the start that they would be shocked perhaps, but I asked them not to judge me or my contention until they had heard me out. Many who were fearful at first were established at the end; and I am certain that I have many at work in the church now, especially among the younger and more recently educated people, who were held to the church because I blinked nothing."

"You advocate and practice the same method in utterances on social questions?"

"Yes. I have had a free, unmuzzled pulpit, often going contrary to the opinions and sometimes, perhaps, to the financial interests of many of my laymen; but I have lived long enough to have them sometimes admit that I was right and they wrong."

"Do you welcome altogether the trend of events in the educational world?"

"No. The emphasis is altogether too utilitarian; there is too much emphasis on the scientific and technical and not enough on the humanities; there is too much thought about the money getting and begging capacity of presidents when their choice devolves on trustees; and too little scruple on the part of presidents and trustees in taking money from tainted sources. If I were a younger man I should feel like throwing myself into creating or controlling an educational work in which simplicity and manhood would count most. There would be simple standards of living for teachers and students, and as large a measure of self-support as was possible, in order to develop self-reliance and self-respect."

A Great Methodist Missionary Convention

"The most notable missionary gathering in the history of our church has just been held in the city of Cleveland. It has been attended by over nineteen hundred workers, representing every state in the union." So ran the opening sentences of the ringing Call to the Church read by Bishop Warren and adopted with enthusiasm at the closing session of the First General Missionary Convention of the Methodist Episcopal Church. Of the attendants a noticeable proportion, three fourths or more, were men; and among them were ten bishops, nearly a hundred missionary secretaries, over fifty missionaries and more than three hundred pastors.

The convention hall, the Grays' Armory, seating 2,500, had large audiences at every session, and was crowded at the evening meetings, with overflows distributed through the city. Flags of all nations served as decorations, Scripture sentences filled the length of each side gallery, while opposite the platform was the motto, "Anywhere, provided it be Forward." An elaborate exhibit occupied the chapel of the First Church.

Bishop Andrews, in his opening address as presiding officer, struck a high note in his mention at once of difficulties—the embarrassment of success, the godlessness of Christian nations—and of incentives, a great conception of Christ's purpose in the world, and a perception of the world's actual condition. See A. B. Leonard, on The Emergency, noted the growth of Methodist foreign missions from 1,300 members in 1850 to 208,000 today, and sounded the call, based on detailed figures, for \$1,000,000 additional for urgent needs.

On the second day, under the general theme of Open Doors, one missionary secretary, Stuntz, and four bishops, McCabe, Moore, Hartzell, Thoburn, made an ever memorable day by their impassioned addresses on The Philippines, Latin America, Eastern Asia, Africa and Southern Asia. Rev. J. W. E. Bowen spoke for his race, several of whom were present as members of the convention, on The Negro a Missionary Investment, a Missionary Investor. See E. M. Taylor, in a strong and statesmanlike address on Why the World Must be Speedily Evangelized, described Methodism as "the greatest cohesive power in modern Christendom," with its twenty-nine and three-fourths millions of members, of whom twenty and three-fourths millions speak the English language. Bishop Foss following, on What Retrenchment Means, quietly, but with tremendous force, brought out the fact from the mammoth map behind the platform that more than half the people living on the globe have never heard the gospel, and laid the great responsibility on "a laggard and reluctant church."

High tide was reached on Thursday evening when, after an address by John R. Mott on Reasons why the Home Church Must Go Forward, over \$300,000, including one gift of \$100,000, was pledged under the lead of Rev. J. F. Goucher, D. D., as an extra offering for the missionary work of the church. This tide of interest and enthusiasm was, however, maintained through Friday, the closing day. Dr. Gamewell of Peking spoke with great force on What Money Means for Educational Work in the Foreign Field, emphasizing its greater relative power and the great need of Christian education, calling attention to the five hundred native Christian martyrs in the Methodist churches of China, and introducing Chen Wei Cheng, a teacher in Peking University, the son of a martyr pastor. Robert E. Speer spoke with power on Christ a Living Leader. Bishop Thoburn, a notable but modest figure in all the sessions, spoke closing words of consecration and prophecy, expressing his conviction that the convention marked a new era in the history of the church and the inauguration of the greatest revival of religion the United States has seen. J. G. F.

The Relation of the Church to Politics

By Rev. Charles M. Sheldon, Topeka, Kansas

It is not easy to state in definite terms suggestions for the practical work of the church in civic relations. Once it would have been sufficient for the preacher to say, "Let us put general principles of righteousness into the people's lives and let them work them out in detail in their civic lives." But there is something about the social conscience of the times which demands details in the matter of organization. It is not enough to tell the young men and women, for example, in the Endeavor Societies, in general terms what their duties are in relation to politics. They have a right to demand workable details, and the church, in its wider reach and its broader definitions of citizenship, has not only the right but the duty to train and develop practical Christian citizens.

To this end I believe the time is speedily coming when the Sunday school must have a place in its work which will contain foundation studies along the line of the relation of the life of the individual to the national life. It is almost startling to read the prophets with this thought in mind and see how clear and definite their preaching was along the line of applied ethics. The modern preacher cannot read Nehemiah with this thought of definite relations and duties to the state without wishing that Nehemiah might be reproduced again and again in the pulpits of the modern church. The old Hebrew prophet did not consider it beneath the dignity of his message to give the backslidden church of his own time definite, specific lessons in business ethics and statesmanship.

I have often wished that a large place might be found in our Sunday school lessons for fundamental teaching of civic righteousness in practical detail. It is not enough to have a temperance lesson once a quarter. The place of such teaching ought to be magnified. If we take several weeks to study the journeys of the children of Israel on their way to the promised land, it seems no more than fair or just that we should take at least as many other weeks to show how the children of the present day may be guided into their promised land of inheritance, the promised land of purer politics and more dignified statesmanship, of cleansed municipalities, the overthrow of the modern Jerichos built by the blood money of the saloon, the sweat shop and the alderman's boodle.

It is a significant fact that Dr. Bushnell emphasized the need of preaching more to children. His prophetic vision was strong, clear and sane on this subject. The relation of the church to the Sunday school is altogether too much at arm's length, and that at least three months in the year should be given by the preacher to the simple preaching of practical gospel to the children in the Sunday school. This would open up a great and untried territory for the fundamental gospel, and would be a foundation on which to build civic righteousness in the next decade.

There is not much hope of converting

the old line politicians and partisans in our churches who have been trained outside of the church in their political life. The great hope lies in creating a new constituency which shall regard righteousness as the prime thing in candidates for office. You cannot teach old politicians this truth. They will not entertain it. It makes no difference how good those members of our churches may be, nor how much they may respect and love their minister or their church, when it comes to the actual life of the citizen in the world, the actual ballot which elects men, in nine cases out of ten these partisans will go the way of their party regardless of anything the minister can say or do. There lies before the church of this present day the opportunity of laying the foundation of a new citizenship. It cannot be made out of the old material. It must be molded out of the new.

Every church which has a live organization of young people of any name faces another large and hopeful opportunity for shaping civic righteousness on the basis of the gospel. The introduction into the Endeavor Society and Young People's Unions of good citizenship committees is simply one indication out of many others of the fact which we are emphasizing—that the church has extended its definition of its duties in the world. It is easily within the reach of any average body of young people to make a practical study of political life.

Take, for example, an Endeavor Society in a city of thirty or forty thousand people. Through its good citizenship committee let it study that city, beginning with the charter, acquaint itself with the organization of the city as organized in different departments, its election laws, the duties of officers, methods of the caucus and the primary. Then when election of officers occurs, let it actually go on record for candidates according to their fitness for office, entirely non-partisan in every way, claiming as a right to know the standard of candidates in regard to moral issues that may be a part of the campaign, publishing replies from candidates, acquainting the society and the church with the facts in the case, giving room in the society meetings for the discussion of moral issues involved in the campaign, and when election time comes using its voters and its influence to elect the best men to office.

These things are practical and can be done in any town or city by any young people's society. And if the pastor of the church in which the society is organized will heartily support such work it will be carried on with enthusiasm and with tremendous practical results. There is no reason why the churches of America through their young people's organizations should not hold the balance of power in hundred of towns and cities politically, and whip the partisan demagogues into line by the use of a clean ballot. It is sheer foolishness for the minister to pray that righteousness may prevail and the city be cleaned if he does not, through his church, in some way

create that kind of civic righteousness which votes the right kind of men into office. Prayers count if votes count.

There was a time when the church engaging in this kind of education through its Endeavor Society or prayer meeting would be looked upon with suspicion, where the preacher would be denounced as not preaching the gospel, but that time is speedily passing away. The church is feeling its strength and its rightful use of energy to touch all life, whether it be political, social, business or any other department of human activity. It is not enough for the preacher to stand on the corner and proclaim the atonement. In this age of the world he must tell people not only what the atonement is, but what it means to be saved; not only how to get salvation, but how to work it out after we have got it. We no longer define salvation as missing hell and gaining heaven; but we define salvation now as that attitude of the soul of man which so feels its redemption that it is trying to answer the prayer, "Thy will be done in earth as it is in heaven."

The church has a definite relation to sustain to everything that men do. It has no more right to ignore the man's relations to the state in his political duties as a citizen than it has to ignore the relations of that same man in his home to his family. The gospel is too wide in its reach to be limited by any one set of duties. It has a claim on all that the man does, and the church of the near future will awake to the beauty of its real work in the world, and the preacher of the near future will be attracted into his work with enthusiasm just as fast as the consciousness of this wider application of the gospel dawns upon the church of this generation.

When all has been said, the most hopeful field of work in the line of creating Christian citizenship is with the young generation. It can be shaped and molded into a power with which the politicians will have to reckon. At present, if the church is weak, if it is not taken into account in the political campaign by those who run campaigns for their own glory, it is because the church has not yet realized its rightful power. Church and state have no business with each other, if by that term is meant the dictation on the part of the church of material advantages; but church and state never should be separated, if by that is meant the stretch of the scepter of the gospel of Jesus Christ over the realm of man's duty to his country, which is simply one form of his duty to his God.

The *British Weekly*, commenting on recent changes in religious journalism in this country, cannot agree with *Christian Work's* inference, in which it agreed with the New York *Evening Post*, that religious journalism has outlived its day with us. "We should say with all deference," it remarks, "that, according to our observation, the American denominational organs which have died have failed simply because the editing became very careless and inefficient."

The Crisis*

Fifth in the Series, Glengarry Sketches

BY RALPH CONNOR, AUTHOR OF BLACK ROCK AND SKY PILOT

The first days of that week were days of strife. Murdie Cameron and Bob Fraser and the other big boys succeeded in keeping in line with the master's rules and regulations. They were careful never to be late and so saved themselves the degradation of bringing an excuse. But the smaller boys set themselves to make the master's life a burden, and succeeded beyond their highest expectations, for the master was quick of temper, and was determined at all costs to exact full and prompt obedience. There was more flogging done those first six days than during any six months of Archie Munro's rule. Sometimes the floggings amounted to little, but sometimes they were serious, and when those fell upon the smaller boys, the girls would weep and the bigger boys would grind their teeth and swear.

The situation became so acute that Murdie Cameron and the big boys decided that they would quit the school. They were afraid the temptation to throw the master out would some day be more than they could bear, and for men who had played their part, not without credit, in the Scotch River fights, to carry out the master would have been an exploit hardly worthy of them. So, in dignified contempt of the master and his rules, they left the school after the third day.

Their absence did not help matters much; indeed, the master appeared to be relieved, and proceeded to tame the school into submission. It was little Jimmie Cameron who precipitated the crisis. Jimmie's nose, upon which he relied when struggling with his snickers, had an unpleasant trick of failing him at critical moments, and of letting out explosive snorts of the most disturbing kind. He had finally been warned that upon his next outburst punishment would fall.

It was Friday afternoon, the drowsy hour just before recess, while the master was explaining to the listless Euclid class the mysteries of the forty-seventh proposition, that suddenly a snort of unusual violence burst upon the school. Immediately every eye was upon the master, for all had heard and had noted his threat to Jimmie.

"James, was that you, sir?"

There was no answer except such as could be gathered from Jimmie's very red and very shamed face.

"James, stand up!"

Jimmie wriggled to his feet and stood a heap of various angles.

"Now, James, you remember what I promised you? Come here, sir!"

Jimmie came slowly to the front, growing paler at each step, and stood with a dazed look on his face before the master. He had never been thrashed in all his life. At home the big brothers might cuff him good-naturedly, or his mother thump him on the head with her thimble, but a serious whipping was to him an unknown horror.

The master drew forth his heavy black strap with impressive deliberation and

ominous silence. The preparations for punishment were so elaborate and imposing that the big boys guessed that the punishment itself would not amount to much. Not so Jimmie. He stood numb with fear and horrible expectation. The master lifted up the strap.

"James, hold out your hand!"

Jimmie promptly clutched his hand behind his back.

"Hold out your hand, sir, at once!" No answer.

"James, you must do as you are told. Your punishment for disobedience will be much severer than for laughing." But Jimmie stood pale, silent, with his hands tight clasped behind his back.

The master stepped forward, and grasping the little boy's arm, tried to pull his hand to the front; but Jimmie, with a roar like that of a young bull, threw himself flat on his face on the floor and put his hands under him. The school burst into a laugh of triumph, which increased the master's embarrassment and rage.

"Silence!" he said, "or it will be a worse matter for some of you than for James."

Then turning his attention to Jimmie, he lifted him from the floor and tried to pull out his hand. But Jimmie kept his arms folded tight across his breast, roaring vigorously the while, and saying over and over, "Go away from me! Go away from me, I tell you! I'm not taking anything to do with you."

The big boys were enjoying the thing immensely. The master's rage was deepening in proportion. He felt it would never do to be beaten. His whole authority was at stake.

"Now, James," he reasoned, "you see you are only making it worse for yourself. I cannot allow any disobedience in the school. You must hold out your hand."

But Jimmie, realizing that he had come off best in the first round, stood doggedly sniffing, his arms still folded tight.

"Now, James, I shall give you one more chance. Hold out your hand."

Jimmie remained like a statue.

Whack! came the heavy strap over his shoulders. At once Jimmie set up his refrain, "Go away from me, I tell you! I'm not taking anything to do with you!"

Whack! whack! whack! fell the strap with successive blows, each heavier than the last. There was no longer any laughing in the school. The affair was growing serious. The girls were beginning to sob, and the bigger boys to grow pale.

"Now, James, will you hold out your hand? You see how much worse you are making it for yourself," said the master, who was heartily sick of the struggle, which he felt to be undignified, and the result of which he feared was dubious.

But Jimmie only kept up his cry, now punctuated with sobs, "I'm—not—taking—anything—to—do—with—you."

"Jimmie, listen to me," said the master. "You must hold out your hand. I

cannot have boys refusing to obey me in this school." But Jimmie caught the entreaty in the tone, and knowing that the battle was nearly over kept obstinately silent.

"Well, then," said the master, suddenly, "you must take it," and lifting the strap he laid it with such sharp emphasis over Jimmie's shoulders that Jimmie's voice rose in a wilder roar than usual, and the girls burst into audible weeping.

Suddenly, above all the hubbub, rose a voice, clear and sharp.

"Stop!" It was Thomas Finch, of all people, standing with face white and tense, and regarding the master with steady eyes.

The school gazed thunderstruck at the usually slow and stolid Thomas.

"What do you mean, sir?" said the master, gladly turning from Jimmie. But Thomas stood silent, as much surprised as the master at his sudden exclamation.

He stood hesitating for a moment, and then said: "You can thrash me in his place. He's a little chap, and has never been thrashed."

The master misunderstood his hesitation for fear, pushed Jimmie aside, threw down his strap and seized a birch rod.

"Come forward, sir! I'll put an end to your insubordination, at any rate. Hold out your hand!"

Thomas held out his hand till the master finished one birch rod.

"The other hand, sir!"

Another birch rod was used up, but Thomas neither uttered a sound nor made a move till the master had done, then he asked, in a strained voice, "Were you going to give Jimmie all that, sir?"

The master caught the biting sneer in the tone, and lost himself completely.

"Do you dare to answer me back?" he cried. He opened his desk, took out a rawhide, and, without waiting to ask for his hand, began to lay the rawhide about Thomas's shoulders and legs till he was out of breath.

"Now, perhaps you will learn your place, sir," he said.

"Thank you," said Thomas, looking him steadily in the eye.

"You are welcome. And I'll give you as much more whenever you show that you need it." The slight laugh with which he closed this brutal speech made Thomas wince as he had not during his whole terrible thrashing, but still he had not a word to say.

"Now, James, come here!" said the master, turning to Jimmie. "You see what happens when a boy is insubordinate." Jimmie came trembling. "Hold out your hand!" Out came Jimmie's hand at once. Whack! fell the strap.

"The other!"

"Stop it!" roared Thomas. "I took his thrashing."

"The other!" said the master, ignoring Thomas.

With a curious savage snarl Thomas sprang at him. The master, however,

was on the alert, and swinging round met him with a straight facer between the eyes, and Thomas went to the floor.

"Aha! my boy! I'll teach you something you have yet to learn."

For answer came another cry, "Come on, boys!" It was Ranald MacDonald, coming over the seats, followed by Don Cameron, Billy Ross, and some smaller boys. The master turned to meet them.

"Come along!" he said, backing up to his desk. "But I warn you, it's not a strap or a rawhide I shall use."

Ranald paid no attention to his words, but came straight toward him, and when at arm's length sprung at him with the cry, "Horo, boys!"

But before he could lay his hands upon the master, he received a blow straight on the bridge of the nose that staggered him back, stunned and bleeding. By this time Thomas was up again and, rushing in, was received in like manner and fell back over a bench.

"How do you like it, boys?" smiled the master. "Come right along."

The boys obeyed his invitation, approaching him, but more warily, and awaiting their chance to rush. Suddenly Thomas, with a savage snarl, put his head down and rushed in beneath the master's guard, paid no attention to the heavy blow he received on the head and, locking his arms around the master's middle, buried his head close into his chest.

At once Ranald and Billy Ross threw themselves upon the struggling pair and carried them to the floor, the master underneath. There were a few moments of fierce struggling and then the master lay still, with the four boys holding him down for dear life.

It was Thomas who assumed command. "Don't choke him so, Ranald," he said. "And clear out of the way, all you girls and little chaps."

"What are you going to do, Thomas?" asked Don, acknowledging Thomas's new-born leadership.

"Tie him up," said Thomas. "Get me a sash."

At once two or three little boys rushed to the hooks and brought one or two of the knitted sashes that hung there, and Thomas proceeded to tie the master's legs.

While he was thus busily engaged, a shadow darkened the door and a voice exclaimed, "What is all this about?" It was the minister, who had been driving past and had come upon the terrified, weeping children rushing home.

"Is that you, Thomas? And you, Don?"

The boys let go their hold and stood up, shamed but defiant.

Immediately the master was on his feet, and with a swift, fierce blow, caught Thomas on the chin. Thomas, taken off his guard, fell with a thud on the floor.

"Stop that, young man!" said the minister, catching his arm. "That's a coward's blow."

"Hands off!" said the master, shaking himself free and squaring up to him.

"Ye would, would ye?" said the minister, gripping him by the neck and shaking him as he might a child. "Lift ye're hand to me, would ye? I'll break you're back to ye, and that I will." So saying, the minister seized him by the arms and

held him absolutely helpless. The master ceased to struggle, and put down his hands.

"Ay, ye'd better, my man," said the minister, giving him a fling backward.

Meantime Don had been holding snow to Thomas's head and had brought him round.

"Now, then," said the minister to the boys, "what does all this mean?"

The boys were all silent, but the master spoke.

"It is a case of rank and impudent insubordination, sir, and I demand the expulsion of those impudent rascals."

"Well, sir," said the minister, "be sure there will be a thorough investigation, and I greatly misjudge the case if there are not faults on both sides. And for one thing, the man who can strike such a cowardly blow as you did a moment ago would not be unlikely to be guilty of injustice and cruelty."

"It is none of your business," said the master, insolently.

"You will find that I shall make it my business," said the minister. "And now, boys, be off to your homes, and be here Monday morning at nine o'clock when this matter shall be gone into."

Methodist Protestants and Congregationalists

By Rev. H. K. Painter, Fairmont, Minn.

A meeting was recently held in Farmer City, Ill., which deserves a wide recognition for its possible results to the kingdom of God. It was a session of the North Illinois Methodist Protestant Conference, and the subject was the organic union of the Congregational and Methodist Protestant denominations.

At a meeting of Central West Association of Congregational Churches in Wyoming, Ill., Oct. 18, 1899, Mr. J. N. Walters read a paper on Federation of Churches, in which he suggested that certain religious bodies needed not so much to be federated as organically united, and particularized the Methodist Protestants and the Congregationalists. As an outcome of discussion a committee was appointed to investigate the matter. This committee sent out 100 letters of inquiry, ten of them to leading minds in the Methodist Protestant denomination at large, and ninety of them to members of that body within the bounds of Illinois, sixty to pastors and thirty to laymen. Three questions were submitted: (1) Is organic union desirable? (2) If desirable, is it practicable? (3) If practicable, how effected?

From the ten leading men addressed, eight replies were received. Seven thought union desirable, none thought union undesirable, and one was non-committal. Four thought union was practicable, two impracticable, and two were non-committal.

From the ninety persons written to within the bounds of the state, forty-three replies were received. Forty-two thought union desirable, and only one undesirable. Thirty-nine thought union practicable, two impracticable, and two were non-committal.

Analyzing these replies on a percentage basis, of the leading men eighty-seven per cent. thought union desirable, and fifty per cent. thought it practicable. Of men within the state ninety-eight per cent. thought it desirable, and ninety per cent. thought it practicable. The laymen were unanimous in thinking union desirable, and equally unanimous in thinking it practicable. Of the ministers, taken all together, ninety-five per cent. thought union desirable, and eighty-one per cent. thought it practicable. Of both ministers and laymen within and without the state ninety-six per cent. thought it desirable and eighty-four per cent. thought it practicable.

These expressions of opinion were gathered more than two years ago. Since that time the union sentiment has grown immensely. This initiative of Central West Association precipitated discussion of the question in both bodies, especially in Illinois. Several local conferences of Methodist Protestants adopted resolutions favoring the movement. Bureau Association of Congregational Churches took similar action. On this rising tide of union sentiment the North Illinois Methodist Protestant Conference convened for its recent session. The occasion was rendered significant by the presence of Chancellor D. S.

Stephens of Kansas City University, president of their General Conference and therefore the highest dignitary of the church, and of Dr. Jennings, editor of the *Methodist Recorder*, one of the two leading journals of the denomination. President Stephens pronounced definitely for union, if it could be accomplished without sacrifice of essential convictions, while Dr. Jennings confessed his change from apathy to enthusiasm. After long discussion a committee was appointed which, at a later session, presented this report:

We cordially approve the proposition of organic union, and in the event of the Congregational churches making, through their authorized representatives, some definite proposal to the president of the General Conference looking toward such union, we earnestly request him to give it serious consideration, and to take such steps as he may consider proper in cordially meeting such proposal, and we pledge him our hearty support in such action.

This report was adopted unanimously. What now, should follow? To Congregationalists the door of a great opportunity is opened. We already have a National Council Committee, with Dr. William Hayes Ward as chairman. As long ago as the Portland (Oregon) Council, the Methodist Protestants were specifically named in resolutions as a body of Christians with whom we could wish to be united. Our committee has just met at Oberlin, at the time of the meeting of the American Board, and voted unanimously to make overtures to the president of the Methodist Protestant General Conference, asking for the appointment of a committee by him to confer with a similar committee of our body concerning organic union. There is good reason to hope that these committees will find a provisional basis of union for the subsequent action of both religious bodies in their highest ecclesiastical assemblies?

Our four Congregational academies in Nebraska are uniting in an effort to provide for current expenses until June 30, 1904, pay their debts and raise an endowment fund of \$25,000 for each institution. This will require an average of \$40,000 for each one, Chadron, Franklin, Gates and Weeping Water. Rev. G. W. Mitchell is chairman of the committee representing the academies, and he will devote his entire time to raising the fund. His headquarters will be in Lincoln. Our Education Society has appropriated \$5,000 for two years to the current expenses of the four schools in order to enable them to devote their energies more exclusively to securing the endowment. The society has also appropriated \$2,000 for an addition to the building of Proctor Academy, Provo, Utah; and Mr. James O. Proctor of Gloucester, Mass., has added a generous gift to the library.

The Home and Its Outlook

The Glamour

BY STEPHEN TRACY LIVINGSTON

Being a child he puts large faith in me,
And all my ways are noble in his eyes;
Pray God, the day be far, or ever he
Shall read me right, whom now he magnifies.

And yet, I mind not if the dream depart;
Most sweet hereafter shall it be to know
I once was hero to one human heart—
Enough that I, years gone, to him was so.

And this is also a most blessed thing:
That though rude time, a while, disturb the
spell,
Perhaps, across the Silence, it may bring
The old faith back to him who loved me
well.

The Decline and Fall of the Parlor

BY CAROLINE BENEDICT BURRELL

The word parlor calls to the mind of the retrospective American many a solemn best room. How awesome it was, the parlor of our grandfathers, the parlor of our great uncles and aunts, perhaps even the parlor of our own childhood! There it was, behind closed doors, hushed, mysterious, awesome. One tiptoed past delicately, like Agag, one spoke within its precincts in lowered tones and thought about it reverently. Truly it was a solemn thing to have a parlor!

The vicissitudes through which this room has passed in a century are remarkable. In colonial days it was at its best, furnished with Chippendale brought from London with infinite care and kept polished with religious rubbings. Its carpet was from Turkey, the only carpet in the house, a source of romantic thought and delicious day dreams. Its pictures were portraits of this ancestor and that, who seemed to realize the dignity of their proud position on the walls of a parlor and to be pondering on it with due seriousness. In winter one peeped timidly in through a crack of the door and saw the breath rise in frosty, desecrating wreaths; in summer one sniffed the dried rose leaves in the close, warm air and thought vaguely of incense. The room was uncanny, but thrillingly interesting.

But the years went by and the spirit of unrest suggested a change. True, the furniture and carpet had seen little service and were not worn with use, but still moth and dust had somehow done their work in spite of all pains. A new generation had risen with something of irreverence for the past, and it opened the closed doors of the best room and raised the blinds and pronounced things old-fashioned. The beautiful old mahogany was banished to the attic and many of the portraits went with it. The walls were painted gray, paneled with narrow lines of brown and a picture was hung symmetrically in every panel. In an outburst of patriotism these were chosen with reference to the Revolution. Washington Crossing the Delaware faced himself on his Death-Bed, while the Signers of the Declaration of Independence were condemned to look across the room at their own shamefully illegible signatures

attached to a facsimile of the document itself.

The furniture was now of rosewood, elaborately carved in rosettes and wreaths and complex, dust-inviting flourishes. The two armchairs and six straight ones, covered with slippery haircloth, stood rigidly against the wall, and in the middle of the room was a marble-topped table coldly bearing a family Bible with its records of Births and Deaths. In a corner was the whatnot, set out with bristling pyramids on every shelf end, bearing large pink seashells and a collection of daguerreotypes. A great mirror with a gilt frame stood between the windows, its base supporting a marble bust of Clytie and a plated silver card receiver, while on the mantle were two large china vases with painted landscapes, and a fruit dish cut from alabaster with handles of stony bunches of grapes. The windows were darkened with long damask hangings tied back with heavy cords. The room was indeed altered, but the air of gloom was successfully retained. It spoke of funerals and family gatherings scarcely less solemn. One involuntarily looked over the door to see if there were not a sign there, "Trespassers will be prosecuted to the fullest extent of the law."

A decade or two went by and something different still was demanded. New light on household decoration had been obtained and scope was needed for the exercise of latent powers. Rosewood followed mahogany to the attic, and black walnut, the home-grown product of our own forests, was introduced. Haircloth was out and rep was in. It was indeed the day of rep; chairs, sofas and ottomans were impartially covered with this durable fabric. Not content with rep as rep in solid color, combinations were introduced and gray was puffed on red, blue on gray, and fringe and buttons were made to contrast. It was also the day of the lambrequin and all windows and doors were adorned with festoons, while brackets were nailed to the walls with dependent flounceings—all of rep. The cardboard motto lent sentiment to every vacant space and the gray plaster group showed the observant that high art was not ignored. Over the fireplace a farm horse ridden by a barefoot boy dashed madly. After the Doctor, at the same time a Game of Checkers went calmly on in the front window, and Marguerite and Faust pulled the leaves from an imperishable daisy on the center table.

The carpet was now white velvet, with crimson roses and scrolls of blue; the whatnot disappeared and was replaced by the square piano, covered with a gray flannel blanket embroidered with a wreath in yellow silks. Washington was banished from the wall, and crayon pictures of the members of the home circle frowned darkly at Ulysses Grant and His Family, and Clay Before the Senate.

Suddenly the aesthetic period burst upon the nation. The art square usurped the place of the gay carpet and modestly expressed itself in olive greens; the lambrequin said a long farewell, and the "throw" and "drape" strove to fill its place. Furniture was recovered in plush,

a new material, which was to be had in all undesirable shades. Lamps put on globes of pea green and yellow, and distorted the faces of friend and foe with impartiality. The square piano lost prestige and the upright took up its place with alacrity against the wall. The pictures again came down and were disposed of in the garret, and the etching, good and bad, was hung in the place of honor.

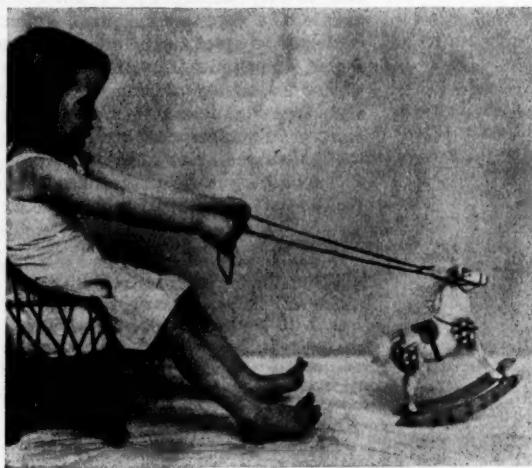
This time, too, was short lived, for a reaction set in with violence and the gorgeous asserted itself. Carpets once more were brilliant, brocades in rainbow hues were multitudinously buttoned to stuffed and frameless chairs, each in a different shade. Woven wicker in white and gold was to be had, mysteriously twisted and braided; walls were "decorated" for the first time, and billows and clouds of pink and blue broke on the ceiling. The upright piano followed the square to the auction-rooms, and the parlor grand imposingly turned its keys out in a corner. Pictures became varied and bric-a-brac multiplied alarmingly. Louis this and Louis that were named respectfully in the grander rooms.

Then came the day of the empire, a day too near our own to need recalling. Walls suddenly blossomed in wreaths, massive furniture with gold embossings masqueraded as reproductions from Napoleon's own rooms and filled our small apartments to overflowing. But this was only a passing whim, and imperialism suddenly gave way to democracy, for all these changes had been insidiously working on the family and their reverence for the parlor had been undermined. Familiarity had had its customary effect, and the discovery had been gradually made that the sacred room was capable of something more than holiday use; and when it ceased to be a shrine the parlor—as a parlor—was doomed.

In its place the living room has been evolved from the ruins of the more stately affair. We have raised the curtains and let in the sunshine; we have opened the long-closed fireplace and lighted a little cheerful blaze; we have taken up the carpet and laid down the informal rug. We have built in irregular and irrational seats and heaped them with the gayest of cushions. The center table is gone and all sorts of tables large and small stand wherever we fancy them. We have turned the piano around and hidden its back with something prettier than a woolen blanket, even if it did have a wreath around its edge. Our pictures are water colors and photographs and etchings and oils and pen-and-inks, hung in straight lines and slanting lines and no lines at all, in a pleasing confusion. Our chairs and table are no more in parlor suites, but are Chippendales from the attic and the flotsam and jetsam from all shores, without a reminder of haircloth or rep or buttons or plush. There are low bookcases, though the room is not a library, and plants, though it is not a conservatory. It is restful and cozy, delightfully disordered and charmingly unconventional. It may no longer be called a parlor, but it waits a better word to describe it, a word not yet coined.

For the Children

A Bedtime Ride



My horse is such a little horse,
But he can trot and run;
And when it's 'bout my bedtime
We has the mostest fun.

I put him in his harness,
An' drive him off to town;
While Mama puts my clothes straight
And gets the bed turned down.

We go 'long jes' like the wind,
'Ut makes the tree tops hum,
And Mama has to say three times,
"Come, now! Sonny! Come!"



How Nancy Bellied the Rat

BY ZEPHINE HUMPHREY

Rats had gotten into the cellar. Nancy's mother was greatly distressed over the fact. As for Ethel, Nancy's older sister, she declared she was frightened to death, and was forever mounting upon chairs and sofas when the thumping began below. She looked so pretty and so appealing as she stood thus, with her skirts gathered tightly about her, her lips parted and her eyes glancing to and fro, that Nancy's heart went out in a desire to help her. Nancy, too, felt a vague, traditional horror on the subject of rats. It was not for nothing that she had generation upon generation of petticoats behind her. But her own petticoats had not yet reached the stage at which this inherited tendency develops into principle, and she held her mind free from prejudice. When Ethel said, "Nancy, take the candle and go bring some apples from the cellar, there's a darling," Nancy shut her lips together tight and went. The sudden scurry and rush

across the dark cellar floor when her foot touched the stairs caused her heart to leap up in her throat; but Ethel wanted apples, and Nancy loved Ethel.

"If only we could catch one rat," said Thomas, the gardener, "and tie a bell to his neck and let him go, he would scare all the others away."

This theory interested Nancy exceedingly. In spite of the combined approval of the rest of the family, she had not been able to look with favor upon the large steel trap, with its cruel springs. After all, rats had their lives to live as well as chipmunks and rabbits. And at the sight of chipmunks and rabbits even Ethel said, "How cunning!" Where was the fine distinction?

But a bell now, that was different. Nancy held her breath at thought of the fearful joy of lying in bed at night and hearing it ring through the cellar and up the walls. It made her shiver deliciously in anticipation. Moreover, the house would be cleared and peace restored to Ethel's mind without pain to the rats. She longed to have the experiment made. Thomas longed, too, though with a somewhat different longing from Nancy's; but all their desire and their bribes of cheese were vain.

"Never see such clever rats, never in all my life," said Thomas, disgustedly, as morning after morning he descended the cellar stairs, with masculine directness, and looked at his empty traps. He moved with such ease and freedom. Nancy stood back on the stairs, and watched him admiringly. Not once did she see him start and draw one foot up out of harm's way.

One evening Ethel sent Nancy downstairs for maple sugar. The rats had been unusually noisy since supper. They had thumped and scrambled and raced, till poor Ethel had taken up a permanent position on the end of the sofa, with her feet tucked under her, and even Nancy, catching the infection, sat cross-legged in her chair. It seemed to her at first that she could not go down cellar. When Ethel asked her, she looked up apologetically, and was about to refuse, when the woe-begone expression of her sister's face smote her, and she got down from her chair.

"You're never afraid, are you, Nancy?" asked Ethel, touched by a sudden thought.

"No," answered Nancy, bravely.

At the head of the cellar stairs she stopped and stamped her foot several times. A sudden hush ensued in the wide, dark realms below. Then she set her lips, and went down. The draught from the open door behind her made the candle flare and drip in her hand. Great unformed shadows went sprawling across the darkness which shut her in. The silence was almost harder to bear than the previous noise had been. She dreaded to cross the floor to the cupboard; she dreaded still more to return, with her back to the cellar's horrors, and the feeling of them over her shoulder goading her into reckless flight.

At the foot of the stairs she stopped suddenly and felt her heart stand still. In the middle of the floor sat a large gray rat, erect and calmly attentive. She had never seen a rat before. It was a new experience. She understood at once that they were not pleasant and friendly beasts, like chipmunks. This one was a bold, sly fellow, and he watched her narrowly, with black and glittering eyes. She was very much afraid of him. She did not know what to do. But it was nothing less than distressing to stand there motionless, being stared out of countenance by him, and presently she moved her foot a little, experimentally. At that the rat, being prudent as well as bold, dropped down upon all four feet, and made a heavy lunge across the cellar floor. Nancy was much relieved. She started for the cupboard. But in an instant she stopped again. Either the rat had made a mistake in holes, and tried to enter where a smaller than he had gnawed, or else he had eaten so much in his forages through the cellar that he could not return the same way he had come; at any rate he was stuck fast, and half his body and the whole length of his fine gray tail remained on the cellar floor.

Nancy stared at him a moment, aghast. Then—she never could tell how she did it, she was conscious only of a quick, confused succession of ideas—Ethel, a bell, Thomas, her chance—without pausing an instant, she stepped on

the tail, and screamed. O, it was horrible to feel it squirming beneath her, that long, thin, wiry tail. There was no doubt now about the reality of Nancy's heritage of fear. It seemed as if all the nerves of all her lady ancestors shivered and shook in her body. Her candle fell from her hand, and went out.

"Mamma!" she wailed in the darkness. "Mamma, O mamma, come quick!"

And Nancy's mother did come.

"Precious darling, what is it?" she cried, almost falling down the cellar stairs in her haste. "Yes, sweetheart, mamma's here."

She ran to Nancy, and would have caught her in her arms, but Nancy, struggling with her sobs, held her back.

"No, mamma, no! Don't touch me. I can't get off. Call Thomas."

Thomas, holding the lamp, was already in the cellar door. He had run at sound of the outcry.

"By George! Miss Nancy, you're a trump," he exclaimed, suddenly realizing the state of affairs. "Stay on it, Miss Nancy; don't move; you're a brave, brave girl. I'll go for the bell. Stay on it." And he started in haste for the barn.

A bad three minutes ensued. They seemed like a half an hour; Ethel, at the head of the stairs, stood weeping, her skirts squeezed up in one hand.

"How can you do it, Nancy?" she cried. "I couldn't stand there for my life. How can you bear to do it?"

But Nancy's mother said, "Hush, Ethel," and, holding Nancy's hand in hers, she talked steadily and quietly about a number of things, as if there were nothing the matter. As for the rat, he could force himself neither backward nor forward, so he had to lie still, but he chattered with rage in his hole, and his tail wriggled, O, frightfully.

When Thomas arrived with the bell, it was a great question how to attach it. Nancy's foot was small, and the rat was a powerful fellow.

"If you could just slide up his tail a bit, Miss Nancy," suggested Thomas, "and get on with the other foot too."

That was no pleasant proceeding, but Nancy gripped her mother's hand hard, and slid. Then Bridget, the cook (the whole household was on the spot by this time), took the rat firmly in a pair of tongs, and drew him carefully backward. How he screamed with rage and fright! Nancy felt sorry for him, in spite of her own dismay.

With a piece of wire Thomas made the bell fast to the rat's neck; then he said, "Now, Miss Nancy!" and with a bound Nancy sprang into her mother's arms, safe, and the rat went free.

When they tried to praise her she only hid her face in her mother's shoulder. Then her mother, holding her closely, said: "Why of course Nancy wants to do the brave, right thing. We can always trust her for that." And a little later, when she lay in bed, still in her mother's arms, and heard a faint tinkling down below them in the cellar, she smiled in pure contentment.

"I saved your life, you rat," she thought, sleepily, "and I guess you'd better be thankful."

He only is a well-made man who has a good determination.—*Emerson*.

The Availing Prayer

If, when I kneel to pray,
With eager lips I say:

"Lord, give me all the things that I desire—
Health, wealth, fame, friends, brave heart,
religious fire,

The power to sway my fellowmen at will,
And strength for mighty works to banish ill"—

In such a prayer as this
The blessing I must miss.

Or if I only dare
To raise this fainting prayer:

"Thou seest, Lord, that I am poor and weak,
And cannot tell what things I ought to seek;
I therefore do not ask at all, but still
I trust thy bounty all my wants to fill"—

My lips shall thus grow dumb,
Thy blessing shall not come.

But if I lowly fall,
And thus in faith I call:

"Through Christ, O Lord, I pray thee give
to me
Not what I would, but what seems best to thee
Of life, of health, of service, and of strength,
Until to thy full joy I come at length"—

My prayer shall then avail,
The blessing shall not fail.
—Charles Francis Richardson.

Three Tests of Friendship

What is a friend? We often speak the word lightly, not realizing how much it means. A friend is one who needs us, and one whom we need. Around us may be many whose companionship we enjoy, but were they suddenly to drop out of their places there would be no soreness, no sense of deprivation, no lack of comfort elsewhere. We do not need them, neither do they need us.

A friend is one to whom we cling, though many leagues of space separate us, whose fellow-feeling we never doubt, though years pass with no sight of his face or a word from his pen. We know our friend loves us, and that when we meet again it will be on the same old terms; we shall begin where we left off.

A friend is one in whom we confide. The secret chambers of our soul open to his touch on the latch; we give and take tenderest confidences.

Noting these three characteristics of friendship we can see how great a thing it is to have found a real friend. Many go through life without it. Thousands imagine their friends are numbered by scores, but if subjected to these tests every one of them would fall off into the great sea of common humanity or comradeship. In view of all this how great is the wonder of the Lord saying to us, "Ye are my friends." If we are Christ's friends then he needs us as we need him; then he loves, though our eyes see not his face, nor ears hear sound of his voice; then all the secrets of God are, or are to be as soon as we can bear it, revealed unto us. J. R. W.

An original field of child study is being pursued by Miss Gertrude Palmer, a student at the University of Michigan. She has been gathering information for a symposium on the Money Sense of Children and will embody her researches in a paper to be made public this fall. Here are some of the questions she put to school children: If you had fifteen cents a week, how would you spend it? What would you do with \$1,000? Are you saving money, and if so, for what? How do you get the money you spend?

Closet and Altar

ALL SAINTS

The communion of saints is a mutual ministry of saints. It is a noble thing to think of. Here, and in the antipodes; here, and in regions of thought and culture utterly estranged from ours; here, and in the lordliest cathedral and the lowliest camp meeting; here, and in sick rooms, in prisons, in poorhouses, in palaces, the great communion reaches. The Holy Catholic Church, the Communion of Saints! Wherever men are praying, loving, trusting, seeking and finding God, it is a true body with all its ministries of part to part.—*Phillips Brooks*.

We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes thy children free
To follow truth, and thus to follow Thee.

—John White Chadwick.

All that believe have the true unity, which is the most glorious, being the inward and spiritual, in the body and in the Head.—*Oliver Cromwell*.

The palm is the emblem of conquest. This multitude "whom no man could number," comprising every nation and every tongue, bear palms in their hands. What have they conquered? Self. Each has dethroned self that he may crown his brother. By love they serve one another. —J. H. Jewett.

O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are thine.
—William W. How.

As the live coal, when all the moisture is gone out of it, is all fire; so will the saints be all love, when they come to the full enjoyment of God in heaven.—*Thomas Boston*.

"Come up hither." Hither is a joyful word, but come a more joyful. Hither summons us to Mount Zion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first born which are written in heaven and to the spirits of just men made perfect: Come calls us to God, the Judge of all, and to Jesus, the Mediator of the new covenant.—*Christina Rossetti*.

O God, the Light of life, the Father of our spirits, and faithful Creator of our souls anew; whose Church on the earth and in all heavens is knit together by Thy Spirit in one communion and fellowship as the body of Jesus, Thy Son; we give Thee thanks and praise for all those who, through faith in him, have triumphed over death, and are now refreshed in the light of his presence in the Church which is continually gathering unto him on high. And we beseech Thee, keep us in their blessed fellowship—even us in this short pilgrimage; granting us likewise to overcome in life and in death, through the same victorious Saviour, who is the Resurrection and the Life, who with Thee, O Father and the Holy Spirit—One glorious God, liveth and reigneth in one perpetual day. Amen.

The Doukhobor Colony in Western Canada

By Frank Leigh

Nearly forty thousand Slavs have emigrated to Canada during the last few years; thirty thousand being Galicians from the Austrian provinces by the Danube, and over eight thousand Doukhobors, who came to the Canadian Northwest in 1898-9, forming the largest exodus of any one people to the American continent in modern times. The majority of the latter people came from the southern part of the Transcaucasus, bordering the Black Sea; others from the neighborhood of the Caspian Sea, and a third section from Batoum.

Two titles have been applied to these strange folk—the Spirit Wrestlers and the Russian Quakers—each based on certain peculiarities of religious belief. It was chiefly on account of their religious scruples that they were the object of cruel treatment for a century and a half. The Greek Church led in the persecution, looking upon them as dangerous heretics whose extermination would better the world, while the government regarded their refusal to perform military service as treason to the state. As a punishment they were not alone driven from province to province, but large numbers of the men were exiled to Siberia, where over one hundred are still serving their sentences, some for life. In the case of scores of others, death has solved the problem of man's inhumanity to man. Finally, the survivors were forced to move to southern Russia, where they earned yet another name—that of the Christian Martyrs of the Caucasus. Placed near the warlike Tartar mountain tribes, where they were outnumbered ten to one, it was no doubt thought by the authorities that a desirable survival of the fittest would ensue. For the first year or two they were subjected to the harshest treatment—robbed, beaten, outraged. When the new comers were found to be peaceable and kindly folk, with hospitable intent toward their fellowmen, even the wildest of the surrounding tribesmen were impressed, and in two years the current of opposition was changed into a feeling of friendship and sympathy. The unloving Tartar was conquered by love!

At last the news reached the Doukhobors of a land beyond the sea where peace would be assured, whatever other fate might await them, and where the climatic conditions would better suit them. Downtrodden thus for generations, with many a home deprived of its breadwinner, these simple, stalwart, homely, humankind left their native land, and on a December day of 1898 the first of a series of shiploads sailed from Batoum. The Society of English Friends acted as the Good Samaritans

toward the migrating company, assisting them financially where necessary. A tempestuous voyage of four weeks was endured before the shores of the promised land were sighted, and as a reminder of the great journey the first child born on board was christened Canada! One would like to foresee his future.

people lost no opportunity of mastering the rudiments of the English language. The result was, according to an observer, not so much broken as pulverized English!

Physically the Doukhoborts may almost be classed as a race of giants. Certainly they are much above the average stature of foreigners who have come to

Canada through emigration channels. Their faces are kindly and honest, and their habits, as has been indicated, are unusually cleanly, as was afterward proven in the tidy condition of their new houses. Their great powers of endurance are strangely coupled with an unusual gentleness of character, and in these and other respects they are somewhat of an anomaly among the twenty or more diverse populations now represented in the Canadian fields of settlement.

The Canadian Government set apart an area of thirty-six square miles as a sanctuary for these exiles. Since their arrival in 1899, seventy-nine villages have sprung up, as if by magic, on the grassy prairies of Assiniboia. Each village contains from one hundred to one hundred and twenty-five souls, and each is a commune by itself. The chalet-

like houses, mostly of two rooms only, are made of logs with turf roofs and clay plaster walls. Earth, wood and water—three of nature's gifts—were thus utilized in their home making. Inside, great bake ovens were built after the Russian style. A band of women will knead the bread for the whole community. Although the houses were made with the rudest tools, they reflect great credit on their amateur builders. The women brought the wood from points miles distant; they trod the mortar and used their hands as trowels. The earth for the mortar was carried in willow baskets on their backs, and the water had sometimes to be carried half a mile. Some of the women trod the mixture of earth, grass and water in the troughs, while others plastered the houses both inside and out. In many cases they had neither tools nor nails, and the carpentering work, in view of these disabilities, is as wonderful as the smooth effect of the plastered walls.

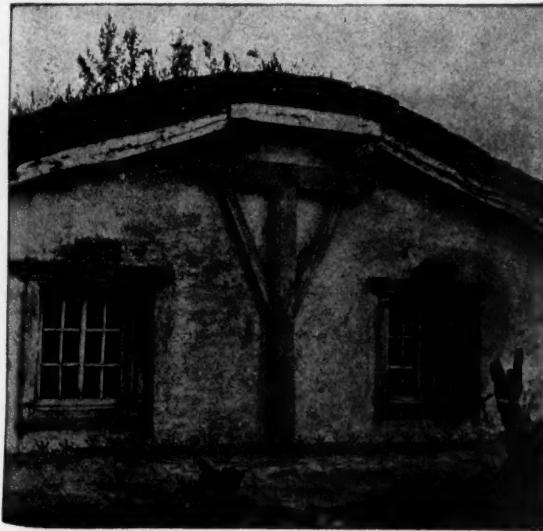
Only 1,500 adult men were in the company of the eight thousand that comprised the migrating colony. The reason is stated in the one ominous word: Siberia! That great vast northland of the White Czar has drunk up the cream of the Doukhobor manhood! The women, who are thus in the majority, have over and over again proved themselves heroines of the highest rank. Driven by necessity, they broke the virgin soil of the Canadian plains, beside helping to build the houses. The men



Doukhobors in Sabbath dress

When they landed on the wharves of Halifax and St. John it was soon seen that they were unlike any previous body of colonists, as they stood with uncoveted heads and sang a hymn of thanksgiving, entitled "God can carry us through."

The long train journey of two thousand miles revealed another feature of these primitive strangers, in a remarkable cleanliness hitherto unknown among immigrant peoples. Daily the women scrubbed the colonist cars, and apart from that voluntary work, the men, women and children spent most of the time in chanting lugubrious psalms in a melancholy monotone and in singing hymns somewhat less cheerful. The young peo-



An example of Doukhobor architecture

were compelled to work on Manitoba farms or in railway construction, in order to earn something and that without delay. When the men first left for this distant work, some of the poor wives were panic-stricken, thinking they were being taken off to another Siberia! A photograph has become somewhat famous in which fourteen women are pictured as drawing a plow. This was a true experience, but possibly a unique one, and may never be repeated.

On first settling in village groups there was a scarcity of animals, sometimes only one yoke of oxen to an entire village. Haste was imperative in the planting of some grain and thus these patient and brave womenfolk solved the immediate problem in the manner described. Many another woman tramped forty miles to the nearest railway station of Yorkton in order to carry back on her shoulders a sack of flour weighing one hundred pounds. And an incident is related of a husband who walked nearly forty miles every day in order to get two cups of fresh milk for his fever-stricken wife.

A visit to a typical Doukhobor village would reveal a little center of population almost Tolstoyan in its communistic features. A common purse exists, justice is dealt out by a village father, chosen by reason of his position and qualities. Village storehouses and granaries are provided and communal bathhouses as well. But already, after only two or three years in their new surroundings, ominous breaks in the communal life are appearing and the new conditions will no doubt quickly change many of their former habits. In the meantime, however, they are literally the "little brothers" to each other that they call themselves.

Educationally, they are very illiterate, only four per cent. being able to read or write. Their sole education seems to consist in teaching by word of mouth endless psalms and hymns. But in their new haven of refuge this disability will in time be overcome. The absence of books or pictures among them is a curious feature. In one village a blue-coated peasant was doing his best to teach a crowd of children, the teacher knowing little more than his pupils. The Society of Friends in Canada is making an educational effort among the Doukhobors, and the Presbyterian Church is assisting in the same direction.

The children, it may be remarked, are quiet and gentle and old-fashioned in their methods of play. Like the Swiss youth, they are miniatures of their parents in dress and deportment, but evince the happy spirit of childhood in their own way.

The loving reverence with which the Doukhoboritzi treat their dead is worthy of mention. A simple coffin, lined with a white sheet, formed the last bed of a deceased mother. No detail of her toilet was forgotten, some of it being richly embroidered. After a service two daughters, the son and son's wife lifted the cof-



Hangings of a Doukhobor bed, showing exquisite needlework of the women

fin on their shoulders, and although the way was long and the trail rough and unbroken, they carried their dear one to the grave, which was neatly prepared with beeches and leaves to hide the newly-turned earth. Men bearing the lid of the coffin followed, and after a recitation of the psalms the casket was gently lowered in the grave and all was over.

Though the first inflow of these people was in 1899, yet a government official was able to report a year later: "I found the



Interior of a Doukhobor house

Doukhobor people had made excellent progress; that they had made their dwellings more comfortable, and were conforming to Canadian customs. Most of them had good cooking stoves and proper cooking utensils; they were more Canadian in their dress and manners; most of the young people speak English, and in fact everything showed progress and ad-

vancement." Many of the Doukhobor colonies had a goodly supply of provisions, horses, oxen, cows and farming machinery. A railway contractor added his testimony that the men had been highly satisfactory as laborers.

Some recent press reports have presented the Doukhobors in a new and somewhat unfavorable light. According to one dispatch no less than four thousand Doukhobors, resident in the Yorkton district, are suffering from a religious mania which threatens to render them quite unfit to stand the ordeal of the approaching winter. It has been said that their fields are lying idle while their horses and cattle are allowed to run at large, all this strange behavior being based on a belief that the lower animals were not intended to be man's servants. They therefore refuse to use them or any animal product. It is evident that these reports are exaggerated, though it is probably true that under the influence of a wandering "prophet" a small number have been affected to the extent of refusing to keep or make use of live stock or to provide duly for the winter season.

The Canadian immigration commissioner at Winnipeg, Mr. J. Obed Smith, has made, however, the following statement in regard to the general body of the colonists, which may be relied upon:

"The Doukhobors are not destitute and will not need help this winter. They never have obtained any food from the government. They never have got any special privileges or assistance from the government. That a few of them in certain villages have turned loose their cattle under the influence of a fanatic preacher is quite true, as it is also true that none of them eat meat. But they have a perfect right to be vegetarians if they wish, and also to quit using beasts of burden. That this diet is good enough to sustain them in the hardest work is shown by the fact that they are well liked

as laborers, working the long hours required as sectionmen without being used up by it. We have each year requests from farmers to send the same Doukhobors to them that they had last year. These very villages from which they have driven cattle are building three flour mills this year, and so far from being in want they have two years' subsistence ahead of them. It is sensational reports which are doing the most harm to those people. They are all right if left alone, and are going on quietly home-steading and falling into the ways of the people. They have been so persecuted that they are afraid to sign a paper or fill in

any legal document, but they are getting over this also."

It will thus be seen that this latest addition to the population of Canada constitutes a problem which will demand wisdom and patience on the part of the authorities. The whole question has come into the political arena, severe attacks being made upon the Doukhobors

for refusing to obey the laws regarding land-holding, for declining to perform military service and for their alleged free love system, and upon the Galicians as being undesirable additions to the popu-

lation. Friends of these people declare in reply that the charges are either unfounded or exaggerated; that their beliefs and habits are being purposely misrepresented, and that the degree of

progress already made proves their acceptability to the other peoples of the West. Time alone will tell the type of man that will evolve from the Slav of today in western Canada.

Sunset and Sunrise on Mt. Hermon

The Famous Mountain of Scripture and the Journey to Its Summit

BY PROF. SAMUEL IVES CURTISS

I might well be silent about this wonderful mountain, especially when I remember that I visited it with a missionary who has ascended Hermon twelve times. I refer to Rev. W. K. Eddy of Sidon, whose praises are sounded by all who know him. He is not only the beloved and successful missionary for whom there is always a warm welcome on his numerous tours, but he is also a good judge of a horse and a crack shot. All dangerous characters in this part of the country have a wholesome dread of his rifle and a real admiration of the man who knows no fear. It is a treat to hear him tell of his various experiences in visiting this mountain. Once he and a companion came near death through missing their muleteers and so going without food and drink nearly thirty hours. He had sunk down in helplessness, when through the timely waving of a coat by his companion, who instantly fainted away, the muleteers discovered the lost travelers and came to their relief. At another time they saw three bears amusing themselves on the snow not very far away, but for lack of proper ammunition were not able to capture them. At another time he and three companions escorted a party of ladies down the mountain in safety, when a band of eight desperadoes were lying in wait among the rocks. Two men passing a little later were fired upon and robbed.

My journey to Hermon in company with Mr. Eddy, his two daughters and little son was devoid of dangerous incidents, although when my friend saw a man with a rifle on the rocks above us he wished for something better than a shot gun. One of his daughters had such absolute confidence in his ability to meet anything and everything that she said, "O papa, if that were a robber wouldn't it be just fun?" and was a little disappointed to learn that it was simply the English consul of Damascus camping with his wife on the mountain and whom we found to be a very pleasant gentleman. It is quite a formidable undertaking to make the ascent of Hermon, and it can only be successfully accomplished in summer when the snow covering the mountain has melted sufficiently.

On my way to Hermon, through the kind hospitality of the Presbyterian missionary, Mr. George C. Doolittle of Deir el Kamar (now at Zahleh), I was enabled to see something of missionary life and to attend one of the closing examinations in the school. The children are natu-

private house and the calls which we made among the people. I was asked by my host, who gave me a specimen of his exegetical skill by reading the first chapter of Hosea and giving his theory about Hosea's wife, if I would not secure him a position as a professor in Chicago Theological Seminary. The next day, accompanied for a third of the way by a guide, I made a journey of six hours to Jezzin, where I was to join Mr. Eddy. The scenery all through this part of the country is exceedingly beautiful. Tuesday we set out on our trip for Hermon. I thought I had seen the worst possible roads, but the way over which we passed was more stony and precipitous than any on which I had been before; we went over stone steps cut out of the rock, where there was not the least particle of soil.

If one has never been over one of these roads it is difficult to give any idea of them. We passed the Litany, or Leontes, and finally reached Jiddeh, near the plain of Ijon. The view of the mountains of Naphtali in the soft evening light was surpassingly beautiful. The next day we passed by a fountain, about half a mile away from a village of 1,500 inhabitants, where the women have to go to get all their supplies of water. They are more fortunate than their sisters in some other villages, who, because the supply is so limited, have to wait most of the night until their turn comes to draw water. We found agreeable refreshment and entertainment at the house of one of the native helpers, crossed one of the main confluents of the Jordan and then kept climbing up the mountain side until we reached the village of Shiba, where we passed the night, my friend holding service for the people of the village. Wednesday was a repetition of the preceding days in steep mountain climbing. We reached the summit a little before noon. This digression will perhaps give some idea of the nature of such an undertaking, although the ascent can be made more easily from some nearer point.

The Biblical student is likely to have a very inadequate idea of the extent of Mt. Hermon and of its relations to the rest of the country. We have fallen so



A native

rally defective in the mathematical faculty, but have excellent memories. They distinguished themselves in geography and were able to give the names of the states of our American Union and their capitals. I also had the pleasure of spending Sunday at one of the mission stations, Gharifi. We were entertained next door to the Catholic church. The priest kindly delayed the celebration of mass until we were ready to attend. While he read certain beautiful passages of Scripture the rest was a painful mystery.

Far more pleasant were the Protestant services which Mr. Doolittle held in a



Mount Hermon

into the habit of considering everything insignificant in connection with Syria and Palestine, because it is a country of such limited extent, that we are likely to have entirely misleading ideas of such ranges of mountains as Lebanon and Anti-Lebanon and of the valley which lies between. The sympathetic traveler must be surprised to learn by personal investigation their actual extent. The same surprise is felt in the ascent of Mt. Hermon, which has long been recognized as a most commanding figure, whether seen from the extreme north of Lebanon or from the southern part of Palestine. A mountain which is about 9,050 feet high and which is twenty miles in extent is no ordinary mountain in any country. The mountain is not especially wonderful in itself, but it is wonderful in the understanding which it gives of the geography of northern Syria and Palestine. From the three peaks which crown its summit the traveler gets a new revelation of familiar names and localities.

The mountain was the seat of a heathen temple. There is a cavern near the top, supported by a single pillar, which would

A sunset or sunrise on Hermon furnishes a scene never to be forgotten. My friend and his three children slept under the open heavens, protected by a wall and a partial excavation on one of the highest points. I found my resting place in something long and deep enough for a grave and wide enough for two persons. An excavation had been made in the solid rock for about four feet on the side of the mountain. The part next this was sunk a little ways in the rock, and the sides were walled up. With my head and upper part of my body in this hole of the rock I tried to fancy myself in a Pullman lower berth, but the novelty of the surroundings was not favorable to sleep. The stars were shining just as brightly as when God said to Abraham: "Look now toward heaven, and count the stars, if thou be able to number them" [Gen. 15: 5]. Besides, the consciousness that some stray bear might seek the same warmth and shelter was not conducive to repose. But any such experience of partial sleeplessness might be well undergone for the sake of the wonderful beauty of sunset and sunrise.

most intelligent friends of the wage-earning classes, and that they show their friendly concern in their own editorials and in the general management of the papers which they edit. I do not know any editor of a great religious weekly who would consciously cater to wealth as against the rights of the people. —Prof. Richard T. Ely, in *Central Christian Advocate*.

What Montclair Is Doing for Foreign Missions

BY AMORY H. BRADFORD, D. D.

We are so often reminded that interest in foreign missions is dying out, and that those who are going to the foreign work are inferior in ability and culture, that it may be well to offer a concrete illustration of the falsity of the remark.

Montclair, N. J., is one of the most beautiful and cultivated suburban towns in the United States. It is the home especially of editors, publishers, artists, lawyers and a large number of educated people who do business in New York. It is doubtful if any other town in the country of no larger population has so many men and women of college and university training. It is also emphatically a church-going city, and its congregations are large and influential.

What is this community, which so truly represents the higher life of our country, doing for foreign missions? For many years at least four of the churches have supported foreign missionaries. The First Congregational has long rejoiced in the membership and splendid record of Dr. James D. Eaton and his wife of Chihuahua, Mexico. Mrs. Eaton was a charter member. But I wish to speak of the present manifestation of missionary spirit.

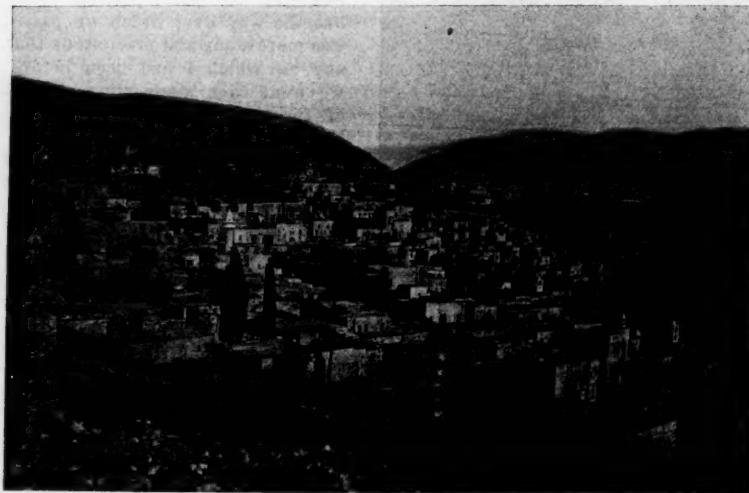
When Yale decided on its university mission whom did it choose to lead in that work? Rev. Harlan P. Beach, D. D., a deacon in the First Congregational Church of Montclair. When Dr. and Mrs. Beach begin their service, two as cultivated and intellectually strong people will go to the foreign field as are left at home.

Only last month, Miss Reed, who for a few years has been at the head of the English department in our public schools, also went out to China. She is not only an admirable scholar and teacher, but a singularly gracious and beautiful woman.

When Dr. Daniel Bliss laid down his work as president of the Protestant College in Beirut, where did the college look for his successor? To Montclair; and there, in the person of his son, Rev. Howard S. Bliss, D. D., it found the finest combination of culture, consecration and chivalry that I know in our country. Mrs. Bliss is a daughter of Mr. E. W. Blatchford of Chicago. It is little enough to say that her place in the hearts of Montclair people is quite as large as her husband's.

About a year ago Miss Gertrude Carter, daughter of the rector of St. Luke's Episcopal Church, went as a missionary to China, and already has made a record of which her own church and the community are proud. Thus within two years three churches in Montclair have given to foreign missions six workers, all able, accomplished, cultured, and all worthy to fill any positions they would be willing to occupy at home. If there are two abler or more cultured men in any profession in the United States than Drs. Beach and Bliss, I do not know where to find them; and if there are any more accomplished and beautiful women than those whose names I have mentioned, they are strangers to me.

These facts are given to the public in the hope that they may do a little to counteract the impression that the foreign missionary enterprise has no attractions for persons of intellectual strength and large and varied education.



Mount Lebanon

afford shelter for at least twelve men. Mr. Eddy had spent an entire day with Dr. Mackinnon of Damascus, in hunting bears from three o'clock in the morning until seven in the evening, but all in vain. The evening of the same day a bear presented himself to some Germans who were stopping in the cavern, and was shot by them at the entrance.

The view from the three different peaks on the summit of Hermon is wonderful. To the north we see Lebanon and Anti-Lebanon, the Bukaa, or plain, which lies between them and which seems so large to one making the descent of Sunnin, or to one going from Zahleh to Baalbec, and the valley which lies to the east of Anti-Lebanon. Damascus, surrounded by trees, is in plain view and through a good glass one can count the numerous minarets. Under favorable light one can see the waters of Abana and Prarpar, and the lakes east and southeast of the city.

Looking west we see Carmel jutting out into the sea, the sandy coast of Tyre, the Castle of Belfort and heathen temples on several heights. To the southwest are the mountains of Naphtali. The Sea of Galilee may be plainly seen, and to the south and southeast a wide sweep of country.

The sunset developed a peculiar optical delusion, such as I have never seen before. The clouds gathered below us in such a way, near the shore of the Mediterranean, that they seemed like masses of snow and ice on a polar sea; all this tinted with the golden and crimson light of the setting sun. It required no effort of the imagination to suggest this phenomenon. To the east the mountain kept casting its shadow in deep blue colors, and rising higher and higher until finally the sun sank below the horizon.

The morning view was quite different. There were clouds, but they did not have the appearance of the night before. Some parts of the deeply furrowed mountain landscape of the Anti-Lebanon were brought out into the clearest relief. Certain rivers and bodies of water are only seen by morning light. Altogether it was a scene never to be forgotten, and gave a new conception of the geography of the Holy Land.

Watching as I do with some care the attitude of the religious press toward social questions, I do not hesitate to say that, in my opinion, the editors of the religious press, as a rule, are among the most sincere and the

The Literature of the Day

A Filibustering Story

Mr. Davis has made good use of his Central American experiences in this novel of adventure.* He has, indeed, done nothing better. It is a story, however, not of the Central Americans, who form the undistinguished background of the tale, but of the foreigners who take part in one of their revolutions and for a brief space of time control events in the capital of Honduras. Captain Macklin is a young man in whose veins the blood of soldiers and adventurers runs. His recklessness leads to his dismissal from West Point for gross breach of discipline. His experiences, first in seeking the insurgent army, then in sharing its adventures and his escape from the country to the reluctant shelter of an American steamer, are vividly drawn.

Captain Macklin himself is an interesting character which evidently commands itself to Mr. Davis, and is sympathetically treated and successfully commended to the interest of the reader. There is no outstanding love story in the book and it ends with the natural determination of the life career of the hero toward a further life of adventure. As foils to the central character we have the French-Irish partisan leader, Laguerre, with his heterogeneous following of adventurers from the ends of the earth; the American business autocrat intent upon his business interests; and for a touch of gracious and beautiful womanhood, the distant cousin with whom Captain Macklin almost falls in love. With the exception of one or two of the earlier short stories, those who read this book will find Mr. Davis at his very best.

The Other Half in New York

If this† book had been more orderly and logically progressive, the reader is tempted to say, it would hardly have been so effective for its purpose of throwing light upon the conditions of life in the poorer quarters of New York and tracing the causes of demoralization and the signs of hope and progress. The problems are rather felt and illustrated in vivid pictures of human experience than stated in set terms; and by instance after instance from the real life known to friends of the poor their condition is brought home to us.

Trenchant sayings, however, are not lacking—as where the matter of municipal misrule is summed up in speaking of recent changes for the better: "The evils that disgraced New York were due to the indifference of the millionaires and the honest working men. It is the response of the political conscience of both to the need of the city that has been its redemption; its only sure protection is the activity of that conscience three hundred and sixty-five days of each year in all the years to come." And in a more immediately practical matter: "The very elementary necessity of space and place for privacy in taking a bath is essential. For space, place and light are necessary. A very bright woman, perfectly familiar with the limitations of the tenement-house homes, once said

to the writer, 'The truth is they cannot be clean if they are decent.'"

We recommend this book both as a disturber of those who are at ease in their own comforts without a thought of others, and as a source of courage to those who fear that the world is rotten to the core. Here are miseries; but they are borne uncomplainingly. Here is sin and folly; but offset by courage and fidelity. The human virtues are not destroyed, they are only covered up or distorted by the unhappy conditions of the crowded life of the tenements. Respect, consideration, sympathy and good sense are the conditions of influence. And Mrs. Betts has done much to help us to understand the causes of this distortion and to bring us face to face with life histories which are of broadening as well as informing

taken by the author to inmost China, as representative of a fund raised in America for Chinese famine sufferers. It led him across the provinces of Shansi and Shensi to the city of Sian, where the emperor and empress dowager took refuge after Peking was taken by the Allies. It is illustrated by good original photographs taken or secured by the author and remarkably characteristic of Chinese life, including the only photograph ever taken of Prince Chang.

Mr. Nichols assumes the attitude of an unimpassioned observer. He is evidently deeply impressed with the stability of the old Chinese civilization which he encounters. His pictures of life are of extraordinary vividness and will be useful for that increasing knowledge of China which is so much needed by the Western world. Perhaps the most impressive of these descriptions is that of the opium villages in Shansi. If any one doubts that opium is, as the author calls it, a blight upon the land, his pictures of utter moral and material ruin will have a convincing effect.

"Such a village," writes Mr. Nichols, "whose wretchedness and degradation I have inadequately described, is known throughout the surrounding country as an 'opium village.' No matter how cheerful and gay my escort of Shansi police might be, they always became silent, and their faces grave and serious, whenever we passed a place of this kind. They almost invariably kicked their ponies' ribs vigorously as we approached it, and rode through at a gallop. The *shih jang* was very loath to talk about opium villages. The subject was evidently distasteful to him. He would usually shake his head evasively when I asked him about them, and his answers, as Wang translated them, were invariably to the effect that 'they must all die sure.' 'There is no hope for them.' 'Opium has got them.'"

The judgments of the book in regard to the progress of the Western ideas in China and the prospect for the future are of considerable value, but its interest is chiefly that of an unimpassioned but clear-sighted picture of the present conditions of Chinese life. The book is well made and well indexed and is a valuable addition to our growing library of books in regard to China.

RELIGION

The Incarnation of the Lord, by Chas. A. Briggs, D. D., Litt. D. pp. 243. Chas. Scribner's Sons. \$1.50 net.

Ten sermons largely occupied with technical and speculative theology concerning the divine and human nature of Jesus Christ. Though the conclusions reached are based on New Testament teachings many of the terms used are unfamiliar to the average student of the Bible. These sermons are a discussion of the pre-existence of Jesus, of his deity, the kenosis or self-emptying of Christ in his life on earth, of his epiphany, his virgin birth, and of the historical unfolding of these doctrines in the New Testament. The author's volume on Messianic prophecy is frequently referred to, and these sermons, which might more properly be called studies, are the sequel to that book.

Faith and Character, by Newell Dwight Hillis. pp. 134. F. H. Revell Co. 75 cents.

The aim of these four chapters is to meet the needs and questions of young men, especially those who feel that modern changes of thought



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THE FOREST OF THE TENEMENTS

value in this time of social study and sense of responsibility.

If we have any fault to find with the book it is that the interesting pictures are entirely out of any easily traceable relation to the text and that the author and publishers have thought so little of the value of the work as to fail to give it the index which alone can make its treasures available for the busy people who need them.

The Heart of China

To the average American China is a unit, and there is but one type of Chinaman—the Cantonese who runs the laundry in his city block. The fact of wide race and linguistic differences underlying the religious and literary unity is unknown or ignored. For such opinions Mr. Nichols's book* is a wholesome corrective, dealing, as it does, with the least known and perhaps most individual and innovation-hating provinces of the empire.

The work is the record of a journey under-

* Through Hidden Shensi, by Francis H. Nichols. pp. 333. Chas. Scribner's Sons. \$3.50 net.

* Captain Macklin, by Richard Harding Davis. pp. 329. as. Scribner's Sons. \$1.50.

† The Leaven in a Great City, by Lillian W. Betts. pp. 315. Dodd, Mead & Co. \$1.50 net.

have unsettled the foundations of Christian faith. In the personal relation and its privileges and opportunities Dr. Hillis finds the key to their problem and the solution of their doubts. We do not need to tell our readers of the rhetorical skill and charm of the author's style.

Prayers, Ancient and Modern, compiled by Mary W. Tileston. pp. 366. Little, Brown & Co. An admirable collection from many sources, which deserves the public favor which has carried it through several editions.

Help and Good Cheer, by Theodore L. Cuyler. pp. 170. Baker & Taylor Co. \$1.00 net. It is in these plain and practical papers which he seems to pour out of a rich experience that Dr. Cuyler has done his largest service to the world outside the pastorate. These are good examples of his method and will prove instructive for faith and righteousness as well as attractive in manner to a large circle of readers.

The Spiritual Life, by Oliver A. Kingsbury. pp. 117. American Tract Society. 50 cents.

Under the headings of Worship, Morality Service and Communion the author has given us devout, helpful and often eloquent meditation upon the things of the spirit. The book is prettily made, with an admirable portrait as frontispiece, and would make a dainty gift.

Sermons, by Very Rev. George Deshon, C. S. P. pp. 500. The Catholic Book Exchange. \$1.00 net.

Simple and helpful sermons for all the Sundays of the church year and the principal feasts observed by Roman Catholics. The purpose is instruction and edification, the language is plain, the point of view that of the Roman parish priest. They are at the furthest possible remove from the sensational method of preaching.

Acts and Pastoral Epistles, Timothy, Titus and Philemon, edited by B. B. Warfield. D. D. pp. 144; *The Book of Psalms*, edited by A. W. Streane, D. D. pp. 256; *The First and Second Books of Chronicles*, edited by Ven. Archdeacon A. Hughes James, D. D. pp. 240; *The First and Second Books of Kings*, edited by J. Robertson, D. D. pp. 246; *The Book of Job and the Book of Ruth*, edited by W. E. Addis. pp. 152; *Proverbs*, *Ecclesiastes and the Song of Solomon*, edited by D. S. Margoliouth. pp. 154. J. B. Lippincott Co. 60 cents net.

These volumes have the Scriptures in the text of the American Version in paragraphs without verse divisions, arranged as literature. Each volume is prefaced with an essay by some eminent Biblical scholar, giving the reliable information concerning the authorship, character, purpose and interpretation of the book, and contains also brief notes on the text. No other books supply the place taken by these, which offer a convenient pocket volume in which any portion of the Scriptures may be read and studied intelligently with all the help necessary.

Students' Chart of Biblical History, prepared by Chas. F. Kent, Ph. D., assisted by Geo. S. Goodspeed, Ph. D. Pilgrim Press. 15 cents.

A useful table, large enough to hang on the wall, and containing just the information which the student of Biblical history needs. By differences of type and color of ink the important names are made to stand out to the eye. Prepared with use of the best recent scholarship.

FICTION

Uncle Charley, by Zephine Humphrey. pp. 226. Houghton, Mifflin & Co. \$1.25. One of those delightful stories written about children but not for them, for which Miss Humphrey is so well known. The atmosphere of love which surrounds Uncle Charley touches every character in the book and radiates about the reader. He is a whimsical, open-hearted, nature-loving, child-loving man such as every one likes to know. Although Uncle Charley is the hero the little niece is equally attractive, and while the story has its touch of pathos it leaves one with a tenderness toward all the world and a firmer belief in the best side of mankind.

Eagle Blood, by James Creelman. pp. 470. Lothrop Pub. Co. \$1.50.

Mr. Creelman brings the aptitudes and experience of a skilled newspaper writer and war correspondent to story-writing. The movement of the story never flags and the character drawing is as sharp-cut as in a steel plate. It is the story of the transformation of the last scion of an old but decadent English line into a stalwart and enthusiastic American. The scene is in London, New York and Manila. The English solicitor is cleverly drawn, and the American promoter with his contempt for sentiment and his socially ambitious wife; but the author is most at home in the newspaper office. The heroine is charming—a college-trained American girl of the right sort. There is another woman, half devil and half devotee, and a hypnotic marriage, which we do not find wholly convincing. It is a vigorous story which challenges attention and holds it to the end.

Aunt Abby's Neighbors, by Annie Trumbull Slosson. pp. 170. Fleming H. Revell Co. \$1.00.

Aunt Abby is the saint in quiet life who works out in her own experience to clear and broad opinions in regard to faith and conduct. The tone of the book is quiet, the good sense and optimistic conclusions freshly and sometimes humorously phrased. It will be thought suggesting and helpful to a large number of readers, who will find in it conclusions of broad thought translated into terms of their own everyday experience.

not take high rank in missionary literature. It relates the author's experiences during fourteen years' service as superintendent in Brazil of the work of the American Bible Society. The style is not especially attractive and the proof-reading of the volume is simply execrable.

Soo Thah, by Alonzo Bunker, D. D. pp. 280. F. H. Revell Co. \$1.00 net.

A history of a Karen preacher who has been a leader in the movement of that people toward divine light and national life. The story had not been fully written from the missionary standpoint, and this book will be a valuable and welcome addition to missionary libraries.

The Call, Qualifications and Preparation of Candidates for Foreign Missionary Service. pp. 158. Student Volunteer Movement. 40 cents.

Designed to put at the disposal of persons intending to be missionaries the experience of thirty or more veteran workers on the field and of experts in the home office of various boards.

The Religious Condition of Young Men, by J. F. Oates. pp. 79. Y. M. C. A. of Chicago.

An investigation of the nativity, occupation, habits, church affiliations and religious attitudes of young men, the conclusions being drawn from actual replies to questions by several hundred young men. Charts picture to the eye many of the facts ascertained. An admirable illustration of the modern methods coming to prevail in Y. M. C. A. circles.

A Century of Jewish Missions, by Rev. A. E. Thompson. pp. 286. F. H. Revell Co. \$1.00 net.

Mr. Thompson has gone over the ground of missions among the Jews with commendable care. He begins with introductory chapters on the Covenant People, the Jew and the Gospel, Jewish Subdivisions and Zionism. The interesting material embodied in the work is unavailable for reference, owing to the lack of an index. A number of illustrations, mainly portraits, add to the interest of the book.

FOR BOYS AND GIRLS

In the Wasp's Nest, by Cyrus Townsend Brady. pp. 328. Chas. Scribner's Sons. \$1.50 net.

Mr. Brady tells his sea stories with spirit, and the reader has no reason to complain of the absence of strenuous life. The famous voyages of the first and second Wasp, a baby picked up at sea and brought up by a naval officer, abundant fighting and a miraculous discovery of parentage at last, quite in the way of the melodrama, constitute the bill of fare. Boys will like it, and, except that the incentive to battle quite outweighs the moralizing on the horrors of war, they will breathe in the main a wholesome atmosphere while they read.

Grandma's Girls, by Helen Morris. pp. 284. Little, Brown & Co. \$1.20 net.

Relates the adventures and the naughtinesses—especially the naughtinesses—of ten girl cousins whose parents go together to Europe, leaving them with their grandmother. Two of the ten are decidedly attractive, but some have ugly and mean dispositions which make trouble. The book may serve a purpose in holding a mirror before troublesome girls.

Foxy the Faithful, by Lily F. Wesselhoeft. pp. 313. Little, Brown & Co. \$1.20 net.

A rather fantastic tale about the adventures of a dog, a pony, a group of dolls that could talk and walk from midnight to daybreak, several children and a flock of sheep. The aim of the book, to bespeak care for animals during the winter season, is excellent, but the work is below Mrs. Wesselhoeft's standard.

On the Frontier with St. Clair, by Charles S. Wood. pp. 343. W. A. Wilde Co. \$1.50.

A good story of the early days of Ohio, in which the author makes clear the insuperable difficulties that led to the disaster in which Governor St. Clair was overwhelmed by the Indians. The boy readers for whom the book is intended will care less for the history than for the story of the manly hero, David McNeill. One of the best recent books of adventure.



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From *Through Hidden Shensi*

Margarita, by Elizabeth W. Champney. pp. 341. Dodd, Mead & Co. \$1.25 net. The "great river" of this romance is, of course, the Mississippi in the days when Spain and France contended for its possession, when the adventurous Tony explored its unknown waters and De Bienville commanded at Fort St. Louis in Mobile Bay. The plot is complicated by the struggle over a magic opal stolen from the mouth of an Indian idol, the possession of which insures the allegiance of the tribe from which it was taken, and which leads to various exciting adventures.

Councils of Croesus, by Mary Knight Potter. pp. 232. L. C. Page & Co. \$1.25.

A clever skit, which relates the experiences of a designing mamma and of divers suitors of her daughter and of others.

MISSIONS

Down in Water Street, by Samuel H. Hadley. pp. 243. Fleming H. Revell Co. \$1.00 net.

A sequel to the life of Jerry McAuley. Sketches written by a man who has often told as matters of personal observation and experience what he has here narrated. His own autobiography is included. He uses the language of the reformed drunkard, but he uses it remarkably well. Here is depicted social settlement work with the lowest. The book is a revelation of the possibilities of making good men and women out of the most degraded moral wrecks through the gospel believed, lived and proclaimed with the love that passeth knowledge.

The Bible in Brazil, by Hugh C. Tucker. pp. 293. F. H. Revell Co. \$1.25 net.

Though not without interest this book will

Brenda's Cousin at Radcliffe, by Helen Leah Reed. pp. 318. Little, Brown & Co. \$1.20 net. Several characters from Miss Reed's earlier stories reappear in this book. There are also introduced representatives of many types of girls who go to college. The varied phases and incidents of a college course are described, but the story as a whole is hardly as vivacious and convincing as its predecessors.

EDUCATION

The Making of Citizens, by R. E. Hughes, M. A., B. Sc. pp. 405. Chas. Scribner's Sons. \$1.50.

A study of the educational methods and results in four great nations, England, the United States, Germany and France. Out of the enormous mass of accumulated material Mr. Hughes has sifted material for a comparative picture which will be of the greatest use to students of the subject. He criticises freely, not least our American methods, and chiefly the idolatry of text-books and the results of the elective system. His contrast between the German method, which, he says, leaves its graduates with no further ambitions of study, and the American, which with all its faults leaves its graduates with an appetite for further study and a power of self-help, is interesting.

Foundation Lessons in English Language and Grammar, by O. I. and M. S. Woodley and G. R. Carpenter. pp. 166. Macmillan Co. 65 cents.

"Cultivating the language sense" is one of the phrases by which the authors describe the purpose of this book. It aims to supply a progressive method for study and practice. It is handsomely made and embellished with reproductions of well-known paintings.

Essentials of English Composition, by H. S. Tarbell, LL. D. and Martha Tarbell, Ph. D. pp. 281. Ginn & Co. 70 cents.

Designed for grammar schools and the lower classes in high schools, but adapted for general use. Progressive and practical.

A Text-Book of Applied English Grammar, by Edwin Herbert Lewis. pp. 363. Macmillan Co. 50 cents.

A book for beginners in the study of the grammar of English. Aims to carry the pupils of the necessarily large classes in our schools from step to step with abundant and progressive materials for practice.

English History Told by English Poets, compiled by Katharine Lee Bates and Katharine Coman. pp. 452. Macmillan Co. 80 cents.

A supplementary reader for school use. There is a good deal of gunpowder still in the historic controversies, and a good many will doubt whether the notorious prejudice of the poets should be used for the teaching of history to children. Without careful explanation such a passage as Butler's bitter libel on the English Presbyterians hardly can be said to come fairly within the scope of ordinary school work.

Geoffrey Chaucer's The Prologue to the Book of the Tales of Canterbury: The Knight's Tale, The Nun's Priest's Tale, edited by Andrew Ingraham. pp. 337. Macmillan Co. 25 cents.

The editor is the late head master of a Massachusetts school. He has added useful notes and a glossary, together with an introduction dealing with the text, the language, the life and character of the poet and the best method of utilizing the material which he has given.

Bookmen and Bookshops. IV

BY NATHAN HASKELL DOLE

Dr. Talcott Williams of Philadelphia, who wrote for the October Review of Reviews a sound and scholarly article on the Fiction of the Past Year, has a marvelous, systematized collection of clippings covering all subjects. In this respect he has taken all knowledge to be his province, and there is not a journalist in the country so well informed or so quickly able to answer any question on any possible subject. After an apprenticeship in journalism in New York he became an editorial writer on the *Springfield Republican*, from which he went to the *Philadelphia Press*. For some years he lived in a queer Spruce Street house, which from its former estate he called "Ye Olde Paint Shoppe." He has since bought on lower Pine Street, just above the grounds of the Pennsylvania

Hospital, a roomy house which an architect built for his own use without reference to cost, and it has all sorts of artistic contrivances for beauty and comfort. As may be imagined, Dr. Williams has gathered a multitude of interesting books and MSS., pictures and "articles of bigotry and virtue." He and his wife, who was Miss Sophie Wells Royce, have been the leading spirits in the Contemporary Club. Mrs. Williams has also taken a prominent part in the reform movement which almost but not quite rescued the City of Brotherly Love from the hands of those who loved it not wisely but too well. They entertain most generously and with a happy reference to Dr. Williams's Cook-books, of which he has a large and valuable collection. Though Dr. Williams has not published a book he has written enough articles, essays and papers to fill many volumes, and for much of the time when Hon. Charles Emory Smith has been attending to his Cabinet duties in Washington, Dr. Williams has been at the head of the *Press*.

Several successful authors have been connected with the Philadelphia *Press*. Robert Neilson Stephens came there about sixteen years ago, and at first, being found theatrically inclined, was sent to write the "perfunctory notices" of the cheaper plays, especially those in out of the way theaters. His criticisms were not "perfunctory," for his heart was in this kind of work, and in a short time he was promoted to be the regular dramatic editor. From that it was only a step to writing plays, and since he took that step he has written, as well, historical novels, which have been a regular bonanza to his publishers, L. C. Page & Co. He now lives in London.

Not long ago I was walking rapidly through Forty-third Street and ran almost into the arms of Mr. Richard Le Gallienne. We went together to a neighboring restaurant—it ought to have been the Omar Khayyām Restaurant on Fifth Avenue, but it wasn't—and we had a good hour's talk. Mr. Le Gallienne is the master of a beautiful style, and when he has anything to say worth saying there is no one can say it better. Mr. Henry M. Alden, editor of *Harper's Monthly*, told me that since Mr. Le Gallienne had come to New York and was doing regular work for the Harpers he had given promise of being one of the most valuable of serious writers.

The publishing house of James Pott & Co., which a few years ago was mainly devoted to prayer books and other church literature, has lately been cutting a broader swath. Their idea is to devote their energies to literature of the solid and dignified class, that should be as valuable tomorrow as it is today. Their "bookshop" is on Twenty-third Street, just beyond Sixth Avenue.

Mr. William Doxey, who began his publishing career in San Francisco, and who brought to New York his "Sign of the Lark" and established it on East Eighteenth Street, is now connected with Dodd, Mead & Co. Mr. Godfrey A. S. Wieners has acquired, I believe that is the proper word, all of Doxey's list and has removed said "Sign of the Lark" to Sixth Avenue, where he is beginning a lively campaign with several editions of the Rubáiyát. He has a lot of dainty volumes in preparation. It is rather suggestive that the type used in the latest edition—that adorned with borders and initials by Mr. Louis B. Coler—is called "eighteen point Satanick." It is probably so called to propitiate the printer's devil.

Mrs. Laura E. Richards, the author of Captain January, and—to mention her last story—of Mrs. Tree, has prepared a lecture on right reading for children and is to deliver it before the State Board of Women's Clubs at Lewiston, Me. More and more is suitable reading for children becoming recognized as

the mightiest influence for good, and Mrs. Richards is greatly impressed with the importance of her subject. She is one of the editors of Mr. Aldrich's *Young Folks' Library*.

* * *

Dr. Edmund Clarence Stedman, who, like Rogers, is sometimes called the banker-poet, is at his home in Lawrence Park, Bronxville, engaged in preparing an elaborately decorated program for the annual dinner of the New York New England Society, of which he is president. All Plymouth has been scoured for appropriate antiquarian illustrations; and if Dr. Stedman succeeds in carrying out his ambition, the bill of fare will be a valuable curiosity in years to come. Bronxville reminds one of the suburbs of Boston; from the railway station it is only a five minutes' walk to the park, which is the pet project of a wealthy gentleman who likes to gather round him a colony of literary and artistic folk. It is charmingly diversified with upland and lowland, and the views from Dr. Stedman's windows in all directions are restful and picturesque. Within a short distance lives Mr. Tudor Jenks, who has recently resigned from the staff of *St. Nicholas*, in order to devote himself wholly to general literature.

* * *

Prof. J. A. Murray of Haslemere, Surrey, Eng., has just completed a metrical translation of the plays of "our Euripides the human." Professor Murray married a daughter of Lady Carlyle, the greatest of England's woman politicians. He is very modest and retiring, despite his learning, but is a delightful lecturer and the chances are good that he soon will be invited to come to America and deliver a course of lectures on literature, ancient and modern.

* * *

Doubleday, Page & Company, whose autumn work has been delayed by printers' strikes, will issue next week a volume of poems, entitled *The Solitary Path*, by Mrs. Archer Huntington, whose husband is a son of the late Collis P. Huntington. This will be accompanied by W. S. Gilbert's libretto of the famous opera of *Patience*, with an introduction by its author. The same firm have almost ready two novels—one by Una L. Silberrad, entitled *The Success of Mark Wyngate*, and the other, *Cap'n Titus*, by Clay Emery. The last name is a pseudonym borne by Mr. Clayton Mayo, a prominent officer in the Charles R. Seabury Company, a big ship-building firm of Morris Heights. He is thoroughly familiar with the sea and his novel deals with seafaring men.

* * *

Quite like a magazine in its form comes the two hundred and fiftieth number of Appleton's Monthly Bulletin, as fresh as if it were the immediate successor of its predecessor of some years ago—really a new paper—in the editing of which one may recognize the skilled hand of Mr. Francis W. Halsey, so long the moving spirit of the *Times Saturday Supplement*, who left his position as editor there to go up town with the Appletons. Their approaching removal to the vicinity of the great Library building, that reservoir of literature that is to take the place of the cryptic-looking water reservoir in the square between Forty-eighth and Forty-Second Streets, marks what will undoubtedly be the literary center of New York and for many years to come that of the country. The birds-of-a-feather tendency holds as much among publishers as it does among physicians and coal dealers, and as Dodd, Mead & Co. are already in that region, we may soon see a general hegira up town. The first book in the Appleton Bulletin is Sir Gilbert Parker's study of *Donovan Pasha*, an Englishman who went to Egypt and there in the service of the khedive won a wonderful position for himself. It is easy to imagine that the author of the *Seats of the Mighty* would find a sympathetic subject in such a character, which he has been able to treat at first-hand.

A Story of Idealized Experience*

VI. The Counsel of Experience

BY REV. A. E. DUNNING

The great documents of the Old Testament were commands rather than creeds. The leaders of the Hebrews told their people what to do rather than what to believe. They assumed that if men would do the will of God they would know him, as Jesus said they would [John 7: 17]. Their last words contain in substance the same simple counsels, the result of the experience of their lives. Read the farewell charge of Moses to his people [Deut. 30: 11-20], this last address of Joshua [24: 1-27], the final message of Samuel [1 Sam. 12: 20-25] and David's charge to Solomon [1 Kings 2: 1-4]. They all contain the sum of the wisdom which is expanded and illustrated in history and prophecy, and which was learned by the experience of successive generations. It may be stated in these three counsels which the aged Joshua pressed home on the people:

1. *Make your choice of gods.* The history of Israel is largely a record of divided choices and their disastrous consequences. The first sentence of their laws given by Jehovah was, "Thou shalt have no other gods before me," and while it was being inscribed on the tablet which they were to keep in their most holy place, they were making choice of another god, which choice brought disaster and death into their camp. The great challenge of the prophet Elijah at Carmel was: "How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, follow him." The people were trying to follow both. The author of the book of Ecclesiastes represents Israel's most brilliant king as trying every experiment of living, as an agnostic, a sensualist and a philosopher, and reaching at last the only wise conclusion of experience, "Fear God and keep his commandments; for this is the whole duty of man." This was the song of psalmists, the message of prophets, the meaning of the wonder stories of John, of the three men in the fiery furnace, of Daniel in the lion's den. It was the weapon with which the Son of Man faced the adversary in the wilderness, saying, "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God and him only shalt thou serve." The counsel of the Sermon on the Mount only repeats that of the great men of Israel. "No man can serve two masters." "Ye cannot serve God and mammon." The effort to serve both ends in serving mammon.

2. *Choose Jehovah deliberately and intelligently.* It was easy for the people to say, "We also will serve Jehovah: for he is our God." But such a choice would be their greater undoing, unless they understood what obligations they were taking. So Joshua told them [24: 19, 20]. To choose Jehovah and serve other gods would bring the wrath of the Almighty on them. For he is holy and will accept no divided homage. So Jesus told the people of his time. In the great judgment day, he said, many would claim to have prophesied in his name and done

mighty works by it. But he would disown them because they did not choose God only, intelligently, deliberately [Matt. 7: 21-23]. These counsels are as true and weighty as they were when Joshua spoke them and when Jesus repeated them.

3. *Establish your choice by your profession and life.* The last service of Joshua, as of Moses [Deut. 29: 1], was to make a covenant. It probably was a formal statement of the law of God which had been given through Moses, which they publicly promised to obey, saying, "Jehovah our God will we serve, and unto his voice will we hearken." Then he wrote the statement in a book, which became a part of the sacred Scriptures to be read by them and rehearsed to their children. And beside the sanctuary at Shechem he set up a great stone to stand as a monument, a perpetual witness of the promises they had made. Those who really choose God take an open stand on their choice. They enter publicly into covenant with him and his people. They take the Scriptures as their guide. Their names are recorded in the sanctuary of the Lord.

Thus the ancient counsel of a great captain to the host he had led in victory stands as practical wisdom for all men today. We must choose our god. We must choose Jehovah or we must choose mammon. But we cannot serve both. All history and experience are saying to us, put away all other gods and incline your heart to Jehovah.

Compare these words of Joshua with the words of patriarchs, prophets and apostles; with the songs and proverbs of the Bible; with what is called its history, which is a record of selected events and movements written to prove that what Joshua said is true; and with the sayings and deeds of Jesus. The result of such study reveals what the Bible is. Much time is wasted in efforts to prove the harmony and exactness of its historic records which in minor matters disagree with one another and with discovered facts outside of these records, and in vain search for the literal fulfillment of its prophecies. The evidence that the Bible is divine lies in its setting forth of the meaning and philosophy of living so as to be at peace with one's self and with God and to fulfill his purpose. The sum of wisdom revealed through human experience is stated in the Bible in a few simple, unvarying principles, the same in all ages and among all peoples, illustrated in a great variety of ways, repeated by many persons in different times and circumstances, but always in perfect agreement with one another, and always controlled by the same purpose, to recover mankind to the character and spirit of God in whose image they were created.

The amount of money belonging to individuals on deposit in banks and trust companies is over eight billion dollars, twice as much as ten years ago. Why does not the increase in the income of our benevolent societies keep pace with the increase of the wealth of the people?

* International Sunday School Lesson for Nov. 9. Text, Josh. 24: 14-25. Joshua's Parting Advice.

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From Minnesota's Twin Cities

A NEW CHURCH RECOGNIZED

The evening of Oct. 6 the Minneapolis churches gathered in council, with Dr. L. H. Hallock as moderator, to recognize the first Congregational Church organized for five years. It is located in the vicinity of one of our beautiful lakes and quite within the city limits. This residence suburb, called Linden Hills, has received large accessions of population during the present year, but had no church privilege except an Episcopal Sunday school.

The Christians of the community, without regard to church affiliations, came together and considered the matter of a Christian church as set forth in the Council Manual. The help of the Minneapolis Congregational Union was solicited, and various pastors have supplied during the summer. Out of this movement came the raising of funds for a \$3,000 building and this invitation to the recognition of the Linden Hills Congregational Church.

Thirty eight names were on the roll when the council met, but the meeting took on a revival spirit, and the church was recognized with a membership of fifty five—sixteen on confession.

The erection of the building is proceeding, and the new church is ambitious to be self-supporting from the start in the calling of a minister. No more promising beginning has been made for many years.

LOWRY HILL DEDICATION

One of the younger Minneapolis churches was organized on Lowry Hill more than a decade ago. Shifting from one building to another, and experi-

enced into the association. It was gathered and organized by Rev. George W. Rose, general missionary, who also secured a house of worship. This was dedicated just four months from the day when Mr. Rose first set foot in the town. The church has called Rev. H. C. Stover to the pastorate, and enters upon its work in this mining town with bright prospects.

Dr. J. D. Kingsbury, whom Massachusetts recently gave to superintend the Home Missionary Society, was elected moderator. Two days were filled with discussions and devotional services of deep interest and power. The sermon was by Rev. Guy Foster. Superintendent Kingsbury declared that no communities could be found where a higher type of intellectual and spiritual culture was needed than in this state. Rev. R. B. Wright deplored the coldness and formality so often found in churches, and urged development of our social possibilities, with this inspiring motive, "Social to save." Rev. H. A. Lee, state superintendent of Sunday school work, enlarged upon its relation to local churches. Rev. Guy Foster considered means of promoting a revival, awakening much interest. The brethren felt that Presbyterians had acted wisely in making such large plans for evangelistic work this season, and appointed a committee to arrange, if possible, a series of similar services, to be led by neighboring pastors.

Rev. C. E. Mason, in a scholarly and helpful address on The Heart of the Gospel, made Christ seem more precious than ever. The pastor at New Plymouth, Rev. W. L. Strange, spoke ringing words upon the need that churches engage in moral reforms, urging ministers to lead.

Rev. R. S. Nickerson sang the gospel helpfully and assisted in discussions; and Rev. G. W. Rose gave interesting features of home mission work. Rev. E. H. Ashmun is back in his work at Weiser, improved in health. His church has enlarged and improved its house of worship, at a cost of \$2,000, doubling its capacity and making it possible to continue its constantly enlarging work with increased efficiency.

A trustee of Weiser Academy explained its work and sought advice for the future. The academy is dear to Idaho people, but the gold of Thunder Mountain comes slowly into their pockets, and they commend Weiser Academy to the brethren in the East as well as in the West. All were delighted with Principal Mitchell, who has taken charge this present term.

R. B. W.

South Carolina Association

This association was organized three years ago in Charleston. Its fourth meeting was held Oct. 9-12. Rev. G. V. Clark was moderator. The sermon was by Rev. G. W. Moore, field missionary of the A. M. A., who rendered acceptable service throughout the sessions. Rev. A. W. Curtis presented the work of the Sunday School and Publishing Society clearly and forcibly. Helpful papers were read by Rev. Messrs. Clark, Jones, Wilson and Rowe. Special interest was taken in the one by Rev. Augustus Davison, pastor of Circular



encing the vicissitudes of a young city church, the Lowry Hill organization came, Oct. 12, to a day of rejoicing, when its beautiful new edifice was dedicated.

The building is on the Greek model. The first floor consists of kitchen, side rooms and a high basement. The auditorium, ample enough to seat 500 people, has been so combined with prayer-room, study and gallery that the effect of coziness has been maintained. The vocalion is an acceptable substitute for a pipe organ in a room of this size.

Dedication exercises filled a week. Ministers of the two cities joined in both services and rejoicing.

Rev. Henry Holmes, pastor for four years, is winning for this organization a commanding position in the sisterhood of Congregational churches.

CHURCH BUILDING IN ST. PAUL

People's Church, St. Paul, whose structure burned to the ground early in the year, is rebuilding and soon will rehouse in a large and attractive edifice. Dr. S. G. Smith is pastor.

Christian Scientists are building a stone edifice in the heart of St. Paul which will cost upwards of \$100,000. A few years ago they built a fine brick structure about a mile to the east of the newer building. They have also rented spacious halls in several parts of the city. While our churches suffer from withdrawals to this new sect, other denominations suffer still more, Universalists and Episcopalians probably more extensively.

R. P. H.

The Idaho State Meeting

In the beautiful Payette valley, twelve miles from the town of Payette, is the colony of New Plymouth, where the churches lately gathered for their ninth annual meeting. The church was organized about a year ago by a union of two churches, a Methodist and a Presbyterian. The association met in the new \$4,000 brick edifice, one of the best in the state, which has been erected and furnished by aid from the C. C. B. S.

The church in Gibbonsville, eighty miles from the railway and fifty from any other church, was re-

ceived into the association. It was gathered and organized by Rev. George W. Rose, general missionary, who also secured a house of worship. This was dedicated just four months from the day when Mr. Rose first set foot in the town. The church has called Rev. H. C. Stover to the pastorate, and enters upon its work in this mining town with bright prospects.

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A humanitarianism that builds on a Christ less than the Son of the living God is a humanitarianism as impotent as the man at Bethesda and as evanescent as the morning cloud and the early dew which passeth away.—Dr. Jefferson.

G. V. C.

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The Progress of the Church

Events and Tendencies as Seen by Representative Men

The Episcopalians

BY REV. EDWARD ABBOTT, D. D.
Rector St. James's Church, Cambridge, Mass.

The fortunes of the Mexican Church are again suffering from the ignorance, or the prejudice, or the suspicion, or the apathy, or the perplexity of those who ought to be its friends and helpers, and doubtless would be if they could be so intelligently and conscientiously. The expected consecration of the three bishops-elect has been arrested, if not definitely postponed; facts bearing upon the best course to be pursued seem hard to be gotten at; old mists of contradiction and uncertainty, which for a time had lifted, have settled down again over the situation; and the matter rests. Meantime the work goes quietly, bravely and, as we believe, faithfully on, and the Lord is mindful of his own.

Two hard-working and influential bishops in the middle West have recently "spoken out" to their constituents on the divorce question. Bishop Morrison of Duluth is understood to have notified his clergy that in licensing any of them under the canon to solemnize the re-marriage of a person having a divorced husband or wife living, he will decline to go behind the decree of the court that granted the divorce, in search of any ulterior cause of such divorce which might justify it before the church's law. Some bishops have not hesitated so to do, notably the bishop of Mississippi in a recent case which came to trial in Massachusetts. Bishop Edsall, the lamented Whipple's successor in Minnesota, has taken the same official position, and goes so much further as to say that he would be glad to see his church make it illegal for any of her ministers to perform the marriage of any person who has a divorced husband or wife living, no matter what the ground of the divorce. This was the legislation agreed to by the clerical wing of the late General Convention, but defeated by the non-concurrence of the laity. It is a severe rule, but the tendency in this church is towards it.

If the presence of nearly 300 delegates, bishops, presbyters and laymen, representing sections of their church as wide apart as Maine, Mexico and Japan; if an attendance that well filled the opera-house-like hall of the Y. M. C. A. two or three times a day for three days; if great subjects and stirring speeches and ardent prayer and praise; if rising enthusiasm and steady purpose and settling resolution towards a round million of dollars as an annual stint for missions; if features like these make a great meeting, then that of the Missionary Council in Philadelphia last week was a great one—one of the best in a long series. Financial methods, a re-constituting of the council under a different name with enlarged powers, the special training of missionaries and the "apportionment plan," by which the church is seeking to systematize, swell and strengthen its

financial resources for missions, were the chief subjects of discussion, the latter chiefest of all.

Among many good speeches the best were Bishop Partridge's, Professor Rogers', Archdeacon Mann's, Bishop Tuttle's and Bishop Lawrence's; Dr. Lawrence's as the cool, clear-headed, practical businesslike presentation of facts, figures and considerations appealing to business men; Dr. Tuttle's because of his striking personality, his vehement earnestness, his downright sincerity and simplicity and his muscular delivery. The bishop of Missouri puts himself into his utterance. The unique figure of these meetings for many years has been Bishop Whipple—"Straight Tongue" as the Indians called him; the unique figure now is Bishop Tuttle—"Great Heart" as he might be called, or "Fire Tongue."

The Presbyterians

BY REV. TEUNIS S. HAMLIN, D. D.
Pastor Church of the Covenant, Washington, D. C.

The prominent note of our Presbyterian Church life this autumn seems to be evangelism. The large and efficient committee of our General Assembly has at its head one of our leading laymen, Mr. John H. Converse of Philadelphia. He is the president of the great Baldwin Locomotive Works, and an exceedingly busy man, but he finds time to give much thought and labor to this work of his committee, and he puts money freely into its treasury. It is undoubtedly stimulating evangelistic effort widely through the denomination. Its tent work during the last summer has been extensive and has shown gratifying results. The committee offers to furnish qualified and responsible evangelists to pastors who desire their assistance, and by correspondence aims to stimulate all ministers to do definitely evangelistic work on their own fields.

The revision of the Westminster Confession proposed by the last General Assembly seems to be meeting almost universal favor at the fall meetings of the presbyteries, in some cases being adopted as a whole and without debate. The synods are all giving their chief attention to aggressive work in the home and foreign mission fields. The accession of Mr. John Willis Baer to the executive force of our home board is everywhere welcomed. He is our second layman to be employed in such a capacity, Mr. Speer in our foreign board being the first. Mr. Baer is widely known, trusted and loved. This departure in the employment of suitable laymen is a good augury for the business aggressiveness of these boards.

But few notable changes are taking place in our pastorates, the most important probably being the settlement of Dr. William R. Richards over the Brick Church of New York city, his installation taking place Oct. 26. Dr. Richards's

ministry in Plainfield, N. J., has been a useful one, and he will no doubt do a great work in this pulpit, probably the most influential in our denomination at present. Dr. van Dyke gave the charge to the pastor, saying that with it went twenty years of love and service.

The Lutherans

BY REV. H. E. JACOBS, D. D., LL. D.
Lutheran Theological Seminary, Philadelphia

During the year 1902 none of the so-called general bodies in the United States has met. The conference of representatives from three of these organizations was in session in Philadelphia for three days in April. The attendance was large and the interest was deep. The object of the conference is the discussion of living church issues; while adopting no resolutions, it exerts a strong influence in favor of harmony.

The joint committee of the General Synod, General Council and United Synod South made most gratifying progress in its work on the common English Book of Worship. The interests of English Lutheran congregations in New York have led to a separation between the German and English congregations in that state and the organization of a new synod, viz., that of New York and New England, which will unite with the General Council. Hon. C. A. Schirer, former mayor of Brooklyn, is prominently identified with this movement.

The burning of one of the buildings of Thiel College at Greenville, Pa., has been the occasion of an effort for its removal to Greensburg, Pa., where the Lutheran element is much stronger. Levoit College, at Hickory, N. C., enrolls 200 students this fall. The Theological Seminary at Mt. Pleasant, S. C., in Charleston Harbor, rejoices in the restoration to health of its president, Rev. Dr. Morehead, and his return to efficient service.

Renewed interest in foreign missions has been awakened within the General Council. Rev. Dr. J. H. Harpster of the General Synod's mission at Guntur, who first went to India in 1872, has been made director of the General Council's mission at Rajahmundry. He sailed Oct. 19 from New York, with a group of missionaries that on reaching Naples will be increased to eight.

Disciples of Christ

BY REV. B. B. TYLER, D. D., DENVER CO.

Nearly 10,000 persons were present at the recent General Convention of Disciples in Omaha. Not less than this number partook of the communion Oct. 19. This General Convention is made up of three national missionary societies, with the boards connected with each. More money was raised by the Disciples last year than during any year of their his-

tory. The receipts in round numbers were as follows:

The American Christian Missionary Society,	\$82,000
The Christian Woman's Board,	139,000
The Foreign Christian Missionary Society,	178,000
The Board of Church Extension,	55,000
The Board of Ministerial Relief,	8,000

The amount contributed to the Board of Negro Education and Evangelization is included in the \$139,000 placed to the credit of the Christian Woman's Board. The Board of Church Extension has now in its treasury more than \$350,000. The aim is to have \$500,000 by 1905.

* * *

Much was made in the Omaha Convention of Christian Union. The Disciples propose to effect this union by a return to the Christianity of the Christ as it is outlined in the New Testament—(1) its creed; (2) its ordinances; (3) its life. There is an element among the Disciples as intensely sectarian as can be found anywhere, so that the proposition to indorse church federation met with some determined opposition. Rev. J. A. Lord, editor of *The Christian Standard*, Cincinnati, led this opposition. Rev. J. H. Garrison, editor of *The Christian Evangelist*, St. Louis, was as heartily in favor of it.

Striking Utterances

The masses of the people must be taught to use their reason, to seek the truth and to love justice and mercy. There is no safety for democratic society in truth held or justice loved by the few; the millions must mean to do justly, love mercy and walk humbly with their God.—President Eliot of Harvard University.

I look forward to the time when strikes shall be no more, when peace and justice and right shall be secured for those who toil, when labor and capital, each recognizing its rights and obligations to society, shall work in harmony for the common welfare of our country and the general good of all our people.—John Mitchell, to Polish, Lithuanian and Slavic miners.

The severest reflection on the theological seminary is not the herculean attack of an independent press, or the violent opposition of the materialistic scientist, or the polished shafts of hostile literati, but it is the empty church, the prominence of evil in the community, the loss of confidence in the absolute integrity of the professor of the Christian religion, the weakness of the church in large areas.—From the inaugural address of Pres. J. H. George, at Chicago Seminary.

In our day thousands upon thousands of men and women, many of whom have been in our churches, who have heard the gospel, but who have only toyed with its realities, and never have been found by its truths, are at this moment being sucked into the draught created by a shrewd but conscienceless woman who lies and knows she lies (granting her to be of even ordinary intelligence), but who finds in the roomy vacuity of her susceptible devotees easy space for the inlodgment of her astounding conglomerate of piety and puerility.—Rev. C. H. Parkhurst, D. D.

There are other things beside mere material success with which we must supply our generation. It must be supplied with men who care more for principles than for money, for the right adjustments of life than for the gross accumulations of profit. . . . We are here not merely to release the faculties of men for their own use, but also to quicken their social understanding, instruct their consciences, and give them the catholic vision of those who know their just relations to their fellowmen.—President Woodrow Wilson, inaugural address, Princeton University.

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

Worthy to Rank with Freedom of Faith

Dr. Munger's article on Where Are We? in a recent issue is a timely and highly valuable contribution to present day discussion of important religious subjects. I write to express the hope that you may be able to publish it in separate form as "a tract for the times." It ought to have a wide circulation in all of our Christian denominations, and would surely accomplish great and lasting good. I should like every minister and elder in the church to which I have the honor of belonging to have a copy of Dr. Munger's paper. Since the appearance of his Freedom of Faith nearly twenty years ago, I have carefully read all he has published, but have found nothing that pleased me more than this last article. May he live long and write much more in the same spirit!

A. S. WEBER.

Faith Reformed Church, Baltimore.

Another Commendation

Dr. Munger's article, Where We Are, printed Oct. 18, seems to me the ablest, clearest, kindest and most helpful handling of the subject of the Higher Criticism for the benefit of those who are troubled by it that I have ever seen. Why cannot it be reprinted in pamphlet or booklet form for a still wider circulation?

Atlanta, Ga. HORACE BUMSTEAD.

A Serious Afterthought

It is always agreeable to be delivered from an acute and immediate crisis, and so there is natural rejoicing over the ending of the coal strike. But it is just possible that an immutable principle may be too valuable to be compromised for present advantage. Public necessity, political expediency and coercion, working together, have temporarily ended this local contest. Is the "settlement" likely to be lasting?

If the business of the country is to be continually "held up" and even arbitration—which is good in its place—demanded upon every technical detail, then industrial confusion will indefinitely increase. Usually the point demanded is "recognition of the union," which, being interpreted, means the exclusion of all who are not members. If local lawlessness had not been temporized with from the beginning of the strike, coal would probably have been plentiful long before the present time.

If a proprietor, individual or corporate, cannot be allowed to administer his affairs, business must diminish and finally cease. Control cannot come from without. Not only the general public, but the manual workman, most of all, is vitally concerned in the freedom of contract. Charity is beautiful in its sphere, but labor values can never have any final sentimental settlement. Their only basis must rest upon the freedom to hire and be hired. Altruistic impulses in general theory will not make incompetency as good as competency or an alien allegiance as valuable as faithfulness. Neither can the product of six or eight hours in the long run be made equal to that of ten, merely by calling it "a day's work." We all want wages to be liberal, but it should not be forgotten that no advance or restriction finally comes out of the owner, but is spread by the increased cost of commodities over the entire community. Though composed of unlike elements, the body politic is an organic unit and warring factions within are as destructive as

schism among the members of the human body.

If one who chooses not to belong to a union is defrauded of his rights, what becomes of the very corner stone of American liberty? Moral or physical coercion from any quarter shades off toward anarchy. If continued, a very unwelcome national shock may not be distant. While optimism should always prevail it would be unwise to close our eyes to a great drift toward class bitterness which is persistently stimulated by newspaper sensationalism and supposed political party expediency. Capital and labor are both impersonal and good, and inherently they are one. It is only persons who are faulty. The American workman belongs to no fixed class and his advancement depends upon his independence, industry and aspiration.

HENRY WOOD.

Does It Meet a Real Need

I was a good deal stirred up by your recent article on what Episcopalians are doing for New England's summer visitors. The matter will bear a little examination. As a denomination they do not work upon lines of comity but organize missions and plant chapels in decadent towns already abundantly supplied with Methodist, Baptist and Congregational churches or in places of summer resort where existing churches can minister sufficiently to those needs. There are now too many churches in Connecticut and the only demand for new enterprises is in a few rapidly growing centers of population.

Your article speaks of the good work of the bishop in a Maine town of less than one thousand population—my boyhood home. It already had Congregational, Methodist and Unitarian churches, with good buildings and attractive services. The organization of the Episcopal mission and the building of the chapel were an impertinence—absolutely unnecessary—divisive and therefore un-Christian.

In Stony Creek, Ct., it is to be put down to the credit of Episcopal and Methodist families that they frowned upon efforts to divide the small forces and co-operated heartily in building a new edifice for the church which already occupied the ground.

I.

The American Indians

Where can I find information on the history and present condition of the relations of our Government with the Indians and the management and standing of the Government schools for the red men today? Also on the relation of the Canadian Government to the Indians of the provinces? What denominations have mission stations among the Indians of the United States? I should be very grateful for answer in your columns. M. E. M.

[Read the annual reports of the commissioner of Indian affairs, and of the proceedings of the Lake Mohonk Indian Conference. Roman Catholics, Presbyterians, Congregationalists, Episcopalians and Unitarians have mission stations among the Indians of the United States.]

Harvard University has accepted the act of the Massachusetts legislature empowering her to provide for giving the franchise to graduates of the scientific and professional departments to the same extent as to graduates of the academic department in the election of overseers. So Harvard will officially recognize the fact that it is a university when this provision takes effect after three years.

The American Missionary Association at New London

The Fifty-sixth Annual Meeting, Oct. 21-23

OUTSTANDING FEATURES

An exceptionally high level of platform speaking.

Abundant evidence of past successes and great present opportunities on the field.

Growing enthusiasm of supporters of the work.

IMPORTANT BUSINESS TRANSACTED

Proposal to make the society a limited and representative body.

Decision to have the executive committee hereafter nominate all paid officers.

The president placed on the executive committee.

New London's colors are blue and crimson as long as Harvard and Yale shall row on the Thames. Not to be outdone, Nature last week hung out her crimson banners on the forests to delight the delegates speeding to the fifty-sixth annual meeting of the American Missionary Association, and unfurled her bluest arch above. Even the Second Church where the meetings were held is done off in these colors, and combining white with them you have the national flag, the association's banner, which was much in evidence.

New London history was also in evidence. The pastor, Rev. J. W. Bixler, recited some of its salient points in his happy address of welcome, and sent many delegates to visit yeancient burying ground and the schoolhouse where Nathan Hale taught but a short time before his ill-fated patriotic mission. President Gladden in his reply recalled the fact of the citizens going forth to war against the red men, children of the devil, in early colonial days, whereas they now gather to think of redeeming them as wandering children of God. Secretary Ryder in his paper told again the story of the Amistad and its curious crew in New London Harbor in 1839, out of which incident and its results grew the A. M. A. seven years later.

Arrangements for the comfort and entertainment of their guests were carefully provided by Mr. Bixler and his church, the Second. One of the liberal members furnished an excursion by electrics to the beach and about the city to the satisfaction of 300 visitors. A quartet of undergraduates from Fisk University sang often but not enough. Dr. Gladden as presiding officer combined all the qualities desirable in a chairman.

The convention was fortunate in its program. It may be possible to get together an equally good array of talent, but it would be hard to excel it. The speaking was strong and every session was the best. Many noted the large proportion of young men in attendance. They were on the program and in the pews, not to the exclusion of veterans in either case, but auguring well for the future of the association which can call to its support so many of the younger generation. Aside from the Springfield meeting of 1900, which must remain in a class by itself, this convention ranks as one of the best. About 415 delegates were registered. The church, a large one, was filled at every session after the first, often to standing. And people went home enthusiastic over the work of the A. M. A.

OFFICIAL STATEMENTS

The work of the year was sketched in the report of the executive committee, read by the chairman, Charles A. Hull. That the association has both faith and works is evidenced by the things hoped for and by those achieved. It ministers to six races in twenty-two states and territories, maintains schools and colleges wherein 18,000 youth are studying, and stands sponsor for 254 churches with 14,000 members, of whom ten per cent. were added this year on confession. Schools

crowded, churches growing, the leaven leavening the mass, nevertheless the familiar cry is sent up by those who see the greatness of the undertaking, "So little done, so much to do."

The financial situation is full of cheer. For five successive years the treasurer has reported a balance on hand with all debts paid. This year's income exceeds the last by \$17,000, the total being \$369,000. Of this amount women's auxiliaries furnished \$25,000. In addition to these figures, about \$125,000 have been received on mission fields, for board, incidentals and church expenses. The reserve legacy account has been augmented by \$14,900, but it is still one quarter below the \$100,000 mark, its goal. Increasing success and opening doors demand greater offerings from the churches.

Among other items the committee reported unsuccessful attempts to arrange a joint annual meeting with the other home societies and to issue a united magazine. In this latter case, pending concerted action by the societies, it has seemed best to change the quarterly *American Missionary* back to its original monthly issue. Hopeful is the outlook for increasing knowledge of the work among the constituency. The secular press is a valuable agency. Especially gratifying is the increase in individual contributions year by year, indicating the personal interest of many givers.

THE SERMON

In force of appeal, lucidity of statement and appropriateness to the occasion, Dr. C. E. Jefferson's sermon measured up to the high anticipations cherished regarding it. He spoke as usual, without notes, in a quiet, even tone and with the constant suggestion of reserve power. He dealt, as he said, with the A B C's of the Christian religion, but he made these elementary truths shine with fresh luster.

The text was John 5: 5. The impotent man at Bethesda, unseen by the hurrying throng, too intent on their own affairs to help a helpless, hopeless man, but seen by Jesus. We never readily see a man who wants to stop us when we are in a hurry. Jewish society acted on the principle of every man for himself. The text gives a bird's-eye view of the world Jesus came to save, and is a striking commentary on Hebrew inhumanity. Christ's concern for the downtrodden, the Samaritan, the publican, demands our imitation. He emphasized by word and deed his valuation of the outcast, in whom he saw the possibilities of children of God. There was religion enough then, but it lacked the milk of human kindness. It was concerned with altars, ceremonials, everything but man.

The modern age, led by science, run by machinery, hurried and superficial, has also its impotent man. We forgot him 100 years ago and a century of dishonor ensued; we forgot him fifty years ago and atoned for the neglect by the Civil War; we forgot him the other day in the coal mine and are paying the penalty. Christianity does not begin by breaking fetters from wrists, but by destroying prejudices in the heart and creating brotherhood. To the A. M. A. which has been recognizing this brotherhood in impotent men at modern Bethedases and ministering to them the King will say, "Ye did it unto me."

THE WORK AND WORKERS

Interest centered in the work and the workers from the field. The status of the work was reviewed in the reports of the committees on the missions, which were followed in each case by an address from the chairman: Rev. H. P. Beach, D. D., for the Chinese, Rev. D. M. Pratt, D. D., for the Indians and Alaskans,

Rev. H. A. Bridgman for Porto Rico, Rev. E. H. Byington for Southern education and Rev. E. M. Noyes, D. D., for Southern church work. The work was further set forth by representatives from the fields at the woman's meeting, and on Wednesday evening, under the title, *Messages from the Mission Fields*, Prof. Charles B. Scott brought the message from his school at Lares, Porto Rico, where doors are wide open for both church and school. Rev. J. F. Cross, who has been in touch with Indian life at the Rosebud agency for fifteen years, brought a Dakota breeziness, and told of the new light that comes through the gospel into stolid faces. He believes that the next five years are to be a critical period in the life of the Indians and that they will all need friendly aid as never before. Rev. J. K. Higginbotham from the Kentucky section of the mountains and Pres. C. C. Spence from the other extremity represented the highlands. Dr. Spence is a new man at our denominational rallies. He is president of the J. S. Green College in Demorest, Ga., a school for highlanders, which has lately come under the care of the A. M. A. A large-framed, whole-souled, genuine Southerner, son of an ex-slaveholder, he bore emphatic testimony to the value of our efforts to help the black race and his sympathy with such work. But his heart is in his highland school, and he pictured dramatically the intense hunger of those young people of both sexes for education, and the sacrifices they and their friends make to secure it.

The Negro work, however, was uppermost on the program. It came to the front in the only discussion of the convention, following Mr. Byington's report, and once there it kept its place.

The committee on Southern education recommended a decrease in classical studies in college curricula and increasing prominence to history, economics and sociology and to normal methods in normal schools. Following this apparent thrust at languages too dead to answer back, Mr. Byington in his address said that the Negro, helped hitherto, must in future work out his own salvation. Only as he earns his rights can he be sure of keeping them. And for all this, native leadership is indispensable.

This address precipitated an animated debate upon classics, Negro leadership and the North's continuance of responsibility in the solution of the problem. Drs. Cooper, Moxom and Ward, and others spoke to this effect: Industrial training is good, but it must not be the limit of education. The highest possible culture must be supplied to those who are to be the leaders and inspirers of their race. The educational bargains which some noted institutions in the North are offering must not be imitated in the A. M. A. schools. Those who are to be leaders must not try to find a short cut to culture.

As to propelling up the Negro, no one wants it, himself least. But in view of his heredity of thousands of years of savagery and 250 of bondage, it is asking entirely too much of him to stand absolutely alone amid an environment of opposition and scant opportunity for betterment. The doctrine of *laissez faire*, said Dr. Moxom, must not be applied yet, if ever. We still owe the Negro educational facilities and freedom to enjoy them.

Rev. G. W. Moore of Nashville and Rev. H. H. Proctor of Atlanta were asked to join in the debate. They are living illustrations of the value of the highest education and are among the foremost leaders of their people. They asked that while the black man is doing his best to climb out of the ditch, the white man shall lend him a helping hand to accomplish the result the sooner. Especially was

it given to Mr. Proctor to shine in the convention as a star of the first magnitude. Of commanding physique, "an ebony giant," he is equally commanding as an orator. His evening address proved his utterance that "there is no race in brain," and all agreed that if he could summon John C. Calhoun to that platform he "could tell him a thing or two." It is no sense derogatory to Tuskegee's gifted president to say that his oratorical laurels are likely to be shared by Mr. Proctor. He also spoke after the report on Southern church work, dispelling the idea that the Negro is over-churched.

With one half the race untouched by any church and half the remainder reached by incompetent churches and unqualified pastors, there is still need of our doing church work in the South.

ADDRESSES

It was a rich intellectual feast spread before the audiences day after day. Some of the addresses dealt with the problem at the base of supplies, some with the application of theory to life in the lifting of the lowly and deepening the sense of brotherhood. It was a lively quarter of an hour while William Shaw told why Congregational Christian Endeavorers should support the A. M. A., and how they can do it, putting stress, as might be expected from "Treasurer" Shaw, upon financial co-operation. He does not believe it pays to husband one's resources too closely, as shown by his story of the minister's cow.

Dr. Ryder's secretarial paper was based on the two local incidents of the Amistad above referred to, and the story of Daniel Hand who was born in a neighboring town, the first illustrating opportunity and the other responsibility. Faith in God and in the wisdom and stability of the common Christian people are the fundamental principles of the work. The gospel is not social improvement but spiritual redemption. The Hand fund was not meant as a substitute for our gifts, but to reinforce them.

Rev. C. W. Carroll, D. D., of Cleveland suggested efficient methods for raising revenue in the churches. Giving must rest upon a right conception of the church. It is not a social club, but a ministering agency. The children must be taught this subjectively and objectively. People should be asked to join the church, not for what they can get, but for service to the world. They ought to be asked if they will be missionary Christians. Missionary sermons ought to be the best and brightest of any, packed with facts, not figures, of things that are actually being done. The double pledge card, for home expenses and for missions, sent out at the beginning of the year and followed by a canvass, he considers the best practicable system of financing missions in the local church.

Rev. R. H. Potter of Hartford gave as his recipe for increasing enthusiasm, sympathy and gifts the vitalizing of the gospel in Christian hearts. There is a failure to connect the ideal in the Christ we worship with the task before us. We must remember that the Master we worship is the same Master who sets the task. The complete gospel must be a vital principle beginning at the center of the life and reaching out to the ends of the earth.

Dr. H. P. Dewey of Brooklyn, at the close of a long evening session packed with good things, revealed his charm and magnetism as a speaker in holding the audience to the last word. How little the strong are bearing the infirmities of the weak, he said, instancing some apt illustrations; and yet brotherhood is coming, not by leveling up or down, but by the recognition of individuality in each bound together by sympathy.

In handling the subject of the national significance of A. M. A. work, Hon. Arthur H. Wellman declared that the only path to success in removing the Negro and immigration problem is in lifting these peoples, developing them in moral character, intellectual force and a love for humanity. Every man

must have the right to rise to the height of his whole manhood. This will require sacrifice from us to secure the rights of others, and that spirit comes only through Christ.

The closing session, with Talcott Williams and Dr. A. H. Bradford and President Gladden as speakers, fell not a whit behind the rest of the meeting, but rather intensified the interest. Dr. Williams of the Philadelphia *Press* dealt with the Negro question most profoundly. Material progress is inadequate. The Negro must acquire property, but that is but a single step, not the goal. Sheltered by slavery for 250 years, the law of survival of the fittest has had no chance till now to weed out the thriftless and wicked. Stragglers measure not the failure of civilization but the speed of the column onward. Industrial education alone would make of the Negro an industrial class only. This for the rank and file is needed, but the broadest culture for the leaders. But none should be educated as seeking escape from work thereby. Dr. Williams closed with an illuminating comparison of our freedmen and the Russian serfs since emancipated forty years ago, and a hopeful prophecy for the Negro.

Dr. Bradford described the failure of church and labor unions to live up to their creeds of human brotherhood hitherto, but his theme, Broadening Brotherhood, soon took the hopeful point of view, and he recounted the signs of promise by which we know that though countless clouds lie on the horizon, a brighter day has dawned.

President Gladden dealt with Christ's treatment of children, not those in age only but in development, the humblest and weakest classes. Chivalry had some of that spirit; the new Christian chivalry has more.

The meetings of Southern educators at Athens, Ga., and the Negro young people's educational conference at Atlanta last summer were cited as the most hopeful indications one could ask for better times coming in the South for both races alike.

WOMAN'S MEETING

Mrs. Washington Choate, president of the Connecticut W. H. M. U., gave a hearty welcome. Miss Emerson read the annual report of good deeds and good influences sent out from the office and through 463 women workers. Rev. J. F. Cross spoke of Indian womanhood and Miss Mary E. Westgate for mountain missions. But here as in other sessions interest centered in the black race. Mrs. Ella Sheppard Moore, Mrs. Proctor and Mrs. Minnie Crosthwait spoke of Negro womanhood, past, present, future. Mrs. Moore was born in slavery, and had learned from her mother the horrors of the old régime. Mrs. Proctor suggested the trials and temptations that hedge the path of a black woman today. Mrs. Crosthwait's prophecy of a better time coming was more easily believed by looking at these three women who have worked their way up the heights and are helping their sisters up. Mention should be made here of Miss Alexander of Louisville, who declined a call to teach in her home city at \$75 a month and is with her race in the black belt of Alabama, living in a hut and teaching at Cotton Valley for \$25. The convention responded to Miss Youman's plea and not only bought a mule for Miss Alexander, but also gave a considerable sum toward providing a decent house for her and her three associates. Mrs. C. M. Lamson closed this meeting with an earnest appeal to be doers of the Word and not hearers only.

BUSINESS

Evidence of the current disposition to tinker with the framework and administrative methods of the benevolent societies abounded in the business session. Much of the material thrown into the arena of debate was due to action taken at Oak Park last year, when a number of amendments were proposed, to lie over under the rules of the association until this year. In the interval the

executive committee had been considering the suggestions and had taken such steps as lay within its power to test the feasibility of the different propositions.

As respects two of the most important mooted matters—the holding of one annual joint meeting of the home societies and the publishing of a united missionary magazine—the executive committee, through Chairman Hull, reported that it had tried in good faith to carry out the instructions of the annual meeting. "But," said Mr. Hull, "the other societies would not consent and we could not bring about the results alone." The proposal to have one treasurer for all the three societies had been deemed unwise, after being thoroughly considered by a committee representing all the societies.

The most radical reconstructive step was proposed by the committee itself in a series of suggested amendments, with a view to making the constituency of the society a limited representative body, rather than one made up, as now, chiefly of a large number of delegates from individual contributing churches. In fact, the amendments proposed were almost identical with those adopted by the Home Missionary Society at Syracuse last June, and are directly in line with the recommendations of the National Council at Portland. Next year they will come up for final action. Another particular of proposed reconstruction was the election of paid officials by the executive committee, instead of by the society itself, as at present. The committee appointed at Oak Park to consider the wisdom of this step was not ready to report, but the temper of the body seemed averse to further delay, and later in the session a report was brought in recommending the nomination of the officers by the executive committee and their election by the annual meeting.

Rotation in office of members of the executive committee goes into effect this year, although murmurs of dissent were heard from several men unalterably opposed to the action taken at Oak Park. The general sentiment of the committee, however, seemed to be expressed by Chairman Hull, when he said that the principle, having been adopted, ought to be faithfully tried. That it might be applied fairly, all the members of the present committee put their resignations in the hands of the nominating committee, to be re-elected, most of them, in terms of one, two, three, four and five years. Dr. A. J. Lyman and Dr. Nehemiah Boynton, who have rendered many years of valuable service, retire at their own request, and their places are taken by Rev. J. H. Selden of Greenwich, Ct., and Prof. J. B. Clark of Columbia. The only other new man on the committee is C. P. Pieroe, and the president of the association will hereafter be a member of the executive committee.

The committee on finance appointed brought in, through Henry K. Hyde, a report commanding highly the business methods of the association and the low cost of administering the treasurer's department. Mr. Hyde and Thomas Weston, Esq., urged larger giving.

Rev. Dr. William T. Sabine, first and only pastor of the Reformed Episcopal Church in Madison Avenue, New York, was recently consecrated bishop, and will succeed the late Bishop Nicholson in charge of the New York and Philadelphia Synod. He will continue pastor. He is sixty-nine years of age. Bishop Fallows of the Northwest Synod and Bishop Cheney of the Chicago Synod took part in the consecration service. The synod held an adjourned meeting, and among other things urged the printing of tracts not bearing the Reformed Episcopal name, in order that regular Episcopalians might read them without prejudice and learn to what extent sacramentalism and priesthood rule among them. Reformed Episcopalians are those who followed Bishop Cummings of Kentucky in his Low Church movement a generation ago, and number about 10,000 communicants.

In and Around Chicago

Installation Week

Two great institutions have this week formally recognized their presidents, *viz.*, Chicago Theological Seminary and Northwestern University. Saturday Miss Julia H. Gulliver was inaugurated president of Rockford College at Rockford, with addresses from President Hyde of Bowdoin and Miss Jane Addams of Chicago. This undenominational college for young women, though founded by Congregationalists and really sustained by them, is not and never has been denominational in its spirit. Its standards are high and its work of a superior quality.

Inauguration of Dr. J. H. George

In many churches on Sunday, Oct. 19, pastors made reference to Dr. George and to the work which the seminary has done and hopes to accomplish. On Monday the ministers of the city and vicinity met at the seminary chapel for an all day's session. The morning hours were devoted to a discussion of the supply of the ministry as an obligation of the church. Prof. E. T. Harper made the opening address and was followed by Dr. Berle, President Blanchard, Rev. Messrs. Brodie, Bushnell, Ainslie and Evans. More than 100 ministers lunched together in the parlors of Union Park Church, and in the afternoon listened to a paper by Pres. W. R. Harper on the theological seminary in its civic relationship. This paper was broad and radical in many of its suggestions, yet honest in recognizing the conditions which confront the theological teacher of today.

The Club

Monday evening over 600 people sat down at the auditorium as guests and members of the Congregational Club. Educational topics were considered, the speakers being Professor King of Oberlin, Pres. Mary S. Woolley of Mt. Holyoke and Prof. W. D. Mackenzie. Professor King made an admirable and remarkable presentation of the relations of psychology to life. Few men have such power of clear, felicitous expression as Professor King, and it may be doubted if there is another man in our denomination who could have held so completely for more than half an hour such an audience as his while he discussed his theme. Miss Woolley's address on the Power of the Beautiful in Education was an illustration of her theme. Professor Mackenzie had but a few minutes for his subject, *Needed Phases in the Education of the Ministry*, but made it evident that his eloquence has lost none of its charm. A feature was the presence of many college presidents and their wives. Words of greeting were received from Presidents Hyde, Harper, Northrup, Barnes, Bradley, Hughes, McClelland, Strong, Eaton and Mr. E. G. Cooley, superintendent of the public schools of Chicago.

The Great Day of the Feast

This was Tuesday. While the directors were considering the needs of the seminary on the financial side, many of its friends discussed the relations of the college curriculum to the theological seminary. President Slocom spoke with earnestness and wisdom. The aims and methods of co-operation between colleges were also considered, Dean Main of Iowa College insisting that co-operation is needful between our Congregational colleges. Half a dozen educators spoke and a committee was appointed to carry the proposed co-operation into effect.

Inaugural Address

It had been supposed that the seminary chapel would be large enough to accommodate all who would care to be present when the inaugural address was delivered. But it was necessary to go into the audience-room of

Union Park Church. The address was preceded by a historical statement on behalf of the directors by E. W. Blatchford, LL. D., chairman of the board, an address on behalf of the faculty by Prof. H. M. Scott, and a charge to the president-elect by Dr. J. H. Gregg. The prayer of installation was offered by Dr. G. S. F. Savage. Then Dr. George gave his views of the kind of education young men fitting for the ministry need and suggested some of the ways in which he and his associates are seeking to meet that need. A short reception in Fisk Hall to President and Mrs. George followed, to be interrupted by a banquet at which a few addresses were made, one by Dr. Berle and another by Dr. N. Boynton. The exercises were brought to an end by a public meeting, which was addressed by Dr. Barton, Prof. S. I. Curtiss, Rev. Mr. George of Kansas City, Hon. J. M. Whitehead of Wisconsin, Dr. J. W. Fifield and President Northrup of Minnesota.

Representatives from nearly all the Western states took part in the exercises. Pres. C. O. Day of Andover was frequently called upon to speak. Hartford was represented by Professor Jacobus. The representatives of the churches appointed a committee to formulate resolutions favoring the work of the seminary and advising an immediate effort to increase the endowment.

Inauguration of President James

In marked contrast with the simplicity of these exercises were those taking place, un-

dered Dr. James. Judge Horton presented him with a copy of the charter and the keys of the university halls. President Angell spoke for the University of Michigan, Dr. Le Baron Russell Briggs for the small college, which he fears the university is crowding out, and President Harper for the university, which he believes to be the creation of the people and one of the most important factors in modern education. The new president took as his theme Some Features of American Higher Education. He dwelt on the co-working of the state, the church and private citizens. Emphasis was put on the need of religious instruction if best interests of the state are to be secured.

A Second Church Census

The Times Herald, Oct. 12, took a census of the number of persons present at 235 of the 666 churches of all denominations in the city of Chicago. An effort was made to secure accuracy, allowance being made in the Catholic churches for those usually attending some one of the six or eight services held during the day in these churches. For the Protestant churches only the morning congregations were counted. The day was unfavorable. It was conference Sunday with the Methodists, and in the absence of the regular pastors attendance would have been below the average even if the day had not been chilly and rainy. There were no services in the synagogues because of a holiday, and several large congregations therefore could not be counted. The independent churches, as usual, were full, perhaps because of the predominance of men at these congregations and because so large a proportion of the attendance comes from those who live at hotels in the central part of the city, or are stopping in the city over Sunday. The census of Aug. 24 gave an attendance of 68,189 at 125 churches, that of Oct. 12 an attendance of 237,431 at 235 churches. Of this attendance 207,763 persons are assigned to 56 Roman Catholic churches. At 24 Methodist churches 7,045 were present; at 27 Congregational churches 4,665, at 22 Presbyterian churches 4,665, at 30 Baptist churches 4,897, at 20 Episcopal churches 4,249, at 5 Reformed Episcopal churches 527, at 3 Unitarian churches 249, at 3 Universalist churches 624, at 22 Lutheran churches 7,322, at 8 Independent churches 5,885, at 3 Christian Scientist churches 2,242, at one Christian Catholic church 6,109. Of the total attendance 85,735 were men, 104,334 women, 52,206 children. The census of 1900 gives Chicago a population of 1,698,875. The per cent. of this population present at Protestant churches is lamentably small and indicates some of the difficulties which confront Christian men and women in the way of evangelizing the city. For while it is probably true that even this census fails to do full justice to the Protestant churches, it is near enough the truth to show the extent of the field they are trying to cultivate.

Lectures on Evolution

Prof. W. D. Mackenzie of the Theological Seminary has begun a course of lectures on evolution and Christian doctrine, which promises to be of unusual interest and value. They are given Monday noons in the audience-room and under the patronage of the Y. M. C. A.

Chicago, Oct. 25.

FRANKLIN.

A formal installation took place Tuesday afternoon in the First Methodist Church, in the presence of representatives of American and European colleges and universities, of more than a thousand students and alumni. Mr. Miller, on behalf of the trustees, intro-

duced Dr. James. Judge Horton presented him with a copy of the charter and the keys of the university halls. President Angell spoke for the University of Michigan, Dr. Le Baron Russell Briggs for the small college, which he fears the university is crowding out, and President Harper for the university, which he believes to be the creation of the people and one of the most important factors in modern education. The new president took as his theme Some Features of American Higher Education. He dwelt on the co-working of the state, the church and private citizens. Emphasis was put on the need of religious instruction if best interests of the state are to be secured.

Dr. George A. Gordon at Yale

Continuation of the Lyman Beecher Lecture Course on Ultimate Conceptions of Faith

LECTURE III. THE SOCIAL ULTIMATE: HUMANITY

What is humanity? One kind, whose distinguishing mark is kinship with God, whose career is covered with the purpose of infinite love, whose standing is upon the ground of conscience in presence of the eternal conscience: that is humanity. Upon the whole, declared Dr. Gordon, history is the record of the defeat of inhumanity; still this defeat has never been decisive. Of the special perils to humanity in our time, the deepest and most general is the naturalistic view of life—human life but the extension of the life of the world, self-preservation and self-reproduction the heart of all existence. This must be met with the whole power of an inspired humanity. The interpretation of human experience downward is inevitable when its upward affinities cease to be urgent. This natural inclination has been immensely strengthened by the scientific mood of the last fifty years. Continuity is an overworked truth; it must be relieved by the truth of the uniqueness of man.

The scientific conception of the survival of the fittest is begging hard for entrance, but must not be let in. Another peril is conditional immortality. It is a compromise with difficulty and a compromise at a fearful expense. It seeks to get rid of eternal punishment and at the same time to avoid the affirmation of universal salvation. On all grounds it is one of the most unreasonable of human opinions. It has an exaggerated idea of freedom and recognizes no world plan under man's historic struggle. God might as well not be. This is a poor philosophy of the human life. It breaks up the sense of the uniqueness of mankind. Atheism and full humanity are mutually self-destructive.

Of the permanent guardians of humanity the first witness that the true social ultimate is mankind is the worth and inviolableness of his personality. Use things, but use them wisely; use animals, but use them kindly; use men—never! That is the edict from the throne of moral personality. The Christian idea of stewardship is another guardian. Wanton wealthy individualism is drawing to a close; one has a moral right to wealth only in so far as he holds it for the public good. The supreme guardian of humanity is the gospel of Jesus Christ. It accentuates the worth of the individual soul. Against the ethics deduced from the survival of the fittest stand the ethics of the cross.

LECTURE IV. THE HISTORICAL ULTIMATE: OPTIMISM

Pessimism is the great negation of the preacher's message. Confidence in that message must turn him into an optimist. The world is a scene of moral conflict, but the Master is there and the appeal finds its way through all the tumult to his soul. Social hope is always the best sign of individual renewal. To save souls one must believe in the possibility of saving families, societies, nations and the human race. Back to the Hebrew prophets with their message of social regeneration for the nation and to that open fountain of social optimism, their hope of racial redemption, must the preacher go. Christ has no hope for society except through the leavening power of individual souls; and he has no hope for individual souls except as inspired and sustained by a new social order. Out of this interdependence comes his optimism.

The first foundation of optimism, in fact, is progress. Things have been immeasurably worse than they are. Between the physical organism of man and his environment there

is an increasing harmony. Science is working with natural selection to effect a closer adjustment, as in the sanitation and other improvements of our cities. Pessimistic moods and ideas are perhaps oftenest bred by a low physical vitality. Nature and science, working together, may yet produce a kind of organism which, while not bearing a charmed life, shall still be, so long as it endures, full of charm. Labor conditions are improving. The anxiety should be not over the possibility of change, but about the character which alone can make that change a blessing. The main endeavor must be to qualify the masses of men for the freedom and leisure that is sure to come. Even under the present severities the work of the world is for the most part a source of moral vigor and hope.

The deepest foundation of optimism is in faith. The world plan of God seen and served secures joy and hope for worthy souls. What men most need for a joyful life is a cause worthy of supreme devotion.

LECTURE V. THE RELIGIOUS ULTIMATE: JESUS CHRIST

In the story of Christ the proper mood is of the utmost importance. The awful criticism of love that a man finds applied to himself when he opens his New Testament he is in duty bound to apply to the central person there, only let it be the judgment of love. From personal testimony to historical, from historical witness to that of the great spiritual leaders of the modern world, the conclusion is reached that Jesus Christ is the world's incomparable spiritual possession. Christianity is bound to become the religion of the world. Its rejection can only come with the denial of the will to live. The Christian assurance of endless life is a testimony to the unique power of Christ. He has made being so full of joy and hope that the generations after him have eagerly accepted his promise of the life after death.

Among Christ's various self-characterizations the declaration, "I am the light of the world," sets forth most significantly his claim to be the religious ultimate for mankind. The first implication is the practicalness of the gospel. The vision and the service that mean life for mankind are limited in a pathetic sense to Christendom. Next comes the beauty of Christianity. The gospel of Jesus Christ is the sovereign aesthetic wonder. The conception of the perfect moral life, especially in the Sermon on the Mount, is an unspeakable appeal to the sense of beauty.

Nothing can be so fatal to the pulpit as a meager Christology. Jesus is the perfect man, and in perfect union with him is the filial in God, eternal in its nature, and wrought into our entire humanity, in consequence of which men are the children of God. Higher criticism has performed an important service in discovering the immeasurable improvement that Christ was upon Hebrew idealism. He is the highest revelation of God and the supreme example for men. His incarnation is in his unique identification with the filial in God and that through his perfection as a man. Before his advent Jesus was not; but the Son of God, whose perfect human expression he is, is eternal in the heavens. Thus we save the perfect humanity of Jesus; thus we save the divine Christ.

LECTURE VI. THE UNIVERSAL ULTIMATE: THE MORAL UNIVERSE

There is a broad distinction between questions that are interesting and those that are fundamental. The raising of a primary question silences debate upon the secondary. A detailed representation of heaven and hell has

given way before the problem of immortality and this change has inaugurated a new mood of more pronounced ethical vigor. Believers do not fear the Higher Criticism; they fear the scholar who asks no deeper question.

One of these fundamental questions is that of the moral universe. These four expressions characterize the moral world of man; he discriminates between himself and nature, not expecting from it what he does from his fellowmen. He distinguishes himself from the animal, striking out the life that is unanswerable to the moral judgment. He indulges in moral criticism of himself and his fellowmen. Oftentimes he condemns the universe as immoral and inhuman, and thus gives one of the strongest testimonies to the moral world of man and inaugurates a vast return to that faith in the universe which he is trying to abolish.

From the correspondence between organism and environment it would seem that there is something in the universe that answers to the moral life in man. The material world upon the whole favors man's moral world. The moral races become the dominant races. Man's moral battle becomes the battle of the universe in the sense that nature allows the moral cause to gain through the historical process; her friendliness is the basis of life, her unfriendliness is one of the impulses to civilization. Finally, Jesus' ethical equipment must be accounted for. The perfect man is the complete assurance of the equal perfection of his source in the unseen.

LECTURE VII. THE ABSOLUTE ULTIMATE: GOD, HIS EVIDENCE

Not till nature becomes law, not till man becomes a conscious ethical order, does either bear witness to the divine. For the intellect God is the meaning of the universe; for the aesthetic sense its significant beauty; for the conscience its final moral meaning; for the will he is the doer of righteousness; for man he is the person in whom the ideal meanings of the universe are gathered and authenticated, from whom comes the moral assurance without which men and races could not continue in the strenuous path of achievement, the perfect goal to the ethical endeavor of the world. The Christian idea of God may be regarded as both revelation and discovery, as may all true ideas of man. It is his supreme achievement and his supreme comfort.

Normal believers in God do not begin belief upon the finished proof of the reality of his being. The first source of their belief is its acceptance and power in the world to which they are introduced. But the believer must test his inheritance. His conclusion is: God is known as the ideal strength of the soul, and thus comes to be known as the ideal strength of the world. The traditional philosophy of the being of God, the argument, ontological, cosmological, teleological, is of the court of the Gentiles; it is not even in the temple—nothing but an imposing introduction. The record of Christianity, the religious history of mankind at its best, is the holy place. The holy of holies is the supreme sanctuary of the soul. In the light of the personal ideal God's face appears. The negation of God occurs first of all in the spirit; the speculative denial of God is trivial compared with the vital denial. Man must find God in himself if he would find God beyond himself. Where the demand of the personal spirit does not exist the scientific process of theistic proof awakens no response.

R. G. C.

The best that we can do for one another is to exchange our thoughts freely; and that, after all, is but little.—Froude.

Maine

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Thomaston; E. R. Smith, Farmington; H. W. Kimball, Skowhegan.

Churches New or Revived

BY REV. CHARLES HARBUTT, PORTLAND

Maine Congregationalism has witnessed a healthy growth the past season, which has not been confined to any one section. The lumber regions of Aroostook and Washington counties have experienced it, along with the hills of Oxford County and the seacoast conferences, Lincoln and Hancock; while the central portions have not been far behind. The growth has come from the opening of long-closed churches and the organizing of new work.

Three examples of renewed activity are Stow, Me., and Chatham, N. H.; Winterport in Waldo County, and Topsfield in Washington County. Each had been closed from ten to twelve years. Topsfield had so little life that it had been dropped from the roll of churches. Now it is showing signs of growth; the building is being repaired and much improved, while an excellent Sunday school and good Sunday audiences indicate a new moral condition in the community. Winterport had been given up by some of its best friends, but good congregations now meet the new pastor, while the various agencies of church work again claim the attention of those who had long been out of commission. The interstate church of Stow and Chatham during the spring received its first accessions to membership in ten years, when four young people united upon confession.

Of new churches three have been entered on the roll and three more will probably be added before the end of this year. Those already organized are, Brooks, Waldo County; Otter Creek, Hancock County; and Waite, Washington County. Of these, Brooks has developed through years of Congregational effort, preaching station having been maintained there in connection with the church in Jackson; but Otter Creek and Waite are results of the recent determined policy of church extension. Except six or seven members of the Brooks Church, all the charter members are new adherents to the Congregational faith.

The three churches to be formed are at Mexico (Rumford Falls), Oxford County; Millinocket, Penobscot County; and Forest Avenue, Bangor. The first two are of Maine's "magic cities," which have grown in a few years from nothing to large proportions under the wizard spell of the pulp and paper industry. At Rumford Falls the Oxford Paper Mills manufacture all Uncle Sam's postal cards. The International Paper Company also has a large plant. The Oxford Paper Bag Company turns out ten million bags every day and is soon to increase its plant to turn out twenty millions. Here a church was to be organized Oct. 28.

Millinocket is the seat of the largest paper-making plant in the world, turning out 250 tons of manufactured paper daily. Here three years ago last May a rocky clearing in the woods held but one house—the home of a farmer and his wife. Today there is a hustling village of 2,500 souls. A Congregational parish was formed six months ago. Recently a hall has been secured where our people, who till now have worshipped with the union enterprise, have begun independent services and the first week in November will form the Millinocket Congregational church.

For some months a work has been carried on in the vicinity of Forest Avenue, Bangor, by students of Bangor Seminary, and supported by a prominent member of Central Church, also a trustee of the seminary and of the Maine Missionary Society. Out of this has grown the movement for a church which is soon to be formed.

Besides these, new work has been organized at South Bristol in Lincoln Conference, where a parish has been formed and a pastor called. In Aroostook County the newly appointed missionary pastor for the western and northern part of the county has organized thirteen Sunday schools since the first of June, opened two or three reading-rooms in lumber settlements and at two points started movements in favor of church organization which may crystallize before long.

The Maine Missionary Society began its new year, Sept. 1, with all claims paid, a good staff of workers and a splendid opportunity to achieve victories for the kingdom of God.

Improvements at Bar Harbor

Mrs Gen. T. H. Hubbard of New York, a summer resident, has given an organ costing \$2,500. Mr. Herbert Harris of Bangor has been engaged as

organist and choir master. The women of the church have paid for an addition to the chapel affording a kitchen and sewing-room.

The Y. M. C. A. building, costing about \$25,000, was erected several years ago, chiefly through the generosity of summer residents. In all respects it affords boys and young men facilities equal in quality and extent to those of the largest cities. A secretary and a physical director, soon to begin work, keep the standards high.

and it is hoped to add a kindergarten department to the Sunday school.

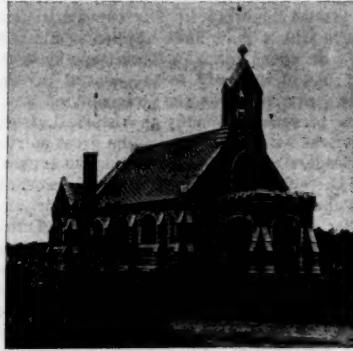
Four New York clergymen, Rev. J. W. Chapman, Dr. Ottman, Dr. Blackburn of the Church of the Strangers, and Dr. Hopgood, spent a week in Maine the last of October. They visited Rev. G. W. Hinckley's Good Will Farm at East Fairfield, in which all are interested. Thursday, Oct. 15, they held services in Bangor.

Work on the edifice of Central Church is progressing satisfactorily and the members hope to hold services there in December. At a recent meeting of the building committee Architect Bourne submitted models of the interior and exterior carving, which were approved by the committee. John Evans & Co. of Boston have the direction of the carving and decorative work of the building. They are perhaps best known by the new porch of Trinity Church, Boston, which was carved under their direction. During a recent trip to Boston, the pastor, Rev. J. S. Penman, selected twelve beautiful windows to be placed in the building. Mrs. Penman and her children will spend the winter at Lakewood, N. J., for the benefit of their daughter's health.

M. A. H.

A Memorial Chapel Dedicated

An event of unusual interest was the dedication in October of the Samuel Wilde Memorial Chapel in Evergreen Cemetery, Portland. It is the princely gift to the city of Mrs. Mary E. Wilde, in memory of her husband, on whose birthday the dedication took place. Mrs. Wilde is a daughter of Maine, and her nearest kindred, including a daughter, sleep almost under the shadow of the chapel. More than thirty years ago Mr. and Mrs. Wilde took up their residence in Montclair, N. J. He was a founder and till his death in 1890 a loyal supporter of the First Congregational Church in that city. Mrs. Wilde still lives there and her gifts to that church have been many and generous, in-



Samuel Wilde Memorial Chapel

cluding a commodious and beautiful Samuel Wilde Memorial Chapel, built about eleven years ago.

The chapel just dedicated is of white granite from North Jay and will seat 200. The architecture is English-Gothic; the windows are of stained glass; the interior finish of cypress and the floor of granite. It is heated by steam and lighted by electricity. A handsome tower over the main entrance contains a bell suitably inscribed. A tablet in the interior bears this announcement: "In this chapel all are free to participate in rites to the honored dead." A lifelike painting of Mr. Wilde hangs on the wall. The cost of the chapel was about \$25,000. It will be open every day, that visitors who desire may enter and commune with God and their beloved dead.

At the impressive services of dedication the chapel was filled to overflowing. Music was furnished by the Mozart Quartet. Ministers of various denominations participated, including Rev. W. H. Haskell, pastor in Falmouth for over thirty years and Dr. J. K. Wilson of Portland. Mayor Boothby received the keys of the building with appropriate words from the hand of Mrs. Wilde. Dr. A. H. Bradford, for many years pastor and intimate friend of Mr. and Mrs. Wilde, in a scholarly and eloquent address characterized Mr. Wilde as "a good deal of a Puritan without being puritanical." C. D. C.

Bangor Happenings

The Hammond Street Church is to present a communion service to the new church at Otter Creek, similar to those given to Masards and Springfield. Plans for the winter's work are well under way at Hammond street. The distinctive feature in this society is the union of all branches of work under one central organization, which places no restrictions on the individuality of the different societies, but unifies and co-ordinates them. The Sunday evening lectures on lay subjects by business and professional men which proved so enjoyable last winter will be continued this year. There will be new developments in the work of the Y. P. S. C. E.,

In these days of brief pastorates a long one seems worthy of note, all the more so when found among the smaller churches, since this class, for financial reasons, is more subject to the shortened term of service. Four such pastorates have recently closed.

The longest is that of Rev. William H. Haskell at Falmouth, Second. His service lacked but three months of thirty-four years, during which continuous and faithful work has been done in a modest and persistent manner. The best interests of this rural community, a part of the old town from which Portland was taken, have been cared for, and good men and women, its best product and its life-blood, have been freely given to build and strengthen others. Of this giving it may be noted that the pastor and his faithful wife have trained six stalwart sons to go forth and take honorable places as educated Christians.

Next in length comes the pastorate of Rev. Isaac C. Bumpus of Sherman Mills. From earnest and successful evangelistic work Mr. Bumpus was led in 1880 to take the oversight of this missionary church on the borders of Aroostook, and for over twenty-two years has been a preacher and a shepherd, not only to the village where he was the only church, but to a wide outside territory. Now he lays aside the care of the home church, but will still dwell among the people who love him, and will minister as he is able to the needy ones beyond, for whom he has already done so much.

At East Machias Rev. Henry F. Harding closes seventeen years' service. It is the more notable from the fact that he was ordained forty-seven years ago at Machias, only four miles away, and that practically his whole ministerial work had been done in these two pastorates. Mr. Harding is still active, and the past summer has been serving two small churches near Machias, of which he will possibly continue to act as pastor.

The fourth veteran to lay down the work is Rev. Henry V. Emmons, who has closed a twelve years' pastorate with the old church at Kittery. Quiet, scholarly, gentlemanly, Mr. Emmons represents a type of Congregational minister that has largely passed away amid the bustling, strenuous life of the church of today. After over forty years of ministerial life he retires from active work.

In behalf of the four churches it may be said that each has shown its appreciation of the pastoral office, not only by these lengthened terms of office, but by promptly filling the vacancies. The Falmouth church allowed not even a week's interim. An average of over twenty-one years in four of these rural churches speaks for the reliability of Maine pastors as well as people, all four ministers having been born and educated in the state.

E. M. C.

The Church Prayer Meeting

Topic, Nov. 2-8. The Foolishness of Pride. Job 40: 1-14; Jas. 4: 1-17; Luke 1: 46-53. God's supremacy reasonable. The measure of value outside of self. Why is pride the most fatal sin?

[For prayer meeting editorial see page 615]

Worcester's Two New Pastors

The coming of Dr. Frank Crane to Union Church and of Dr. Francis J. Van Horn to the Old South fills two of Worcester's most important pulpits.

Dr. Crane is forty-one years old, son of a Methodist minister, and himself for twenty years a preacher in the Methodist Church. He brings much of its spirit and evangelistic



REV. FRANK CRANE

zeal to this strong Congregational church. His statement before the installing council was decidedly out of the usual line. He presented no written statement and discussed no theological positions. In a simple, straightforward way he said he believed in the historic creeds and if asked for his creed would refer to that of the Y. M. C. A. He declared that he had never been very enthusiastic for a denomination, but that he did love Jesus Christ and wanted to preach his gospel. Union Church anticipates good work under its new leader. The past year the church has lost forty members, and gained only two by



REV. F. J. VAN HORN

letter and none on confession. The present membership is over 700.

Dr. Van Horn preached his first sermon at the Old South Church Oct. 19, to a congregation that filled the spacious auditorium. His theme was Vision and Life and the sermon completely won the audience.

Dr. Van Horn is thirty-seven years old, a graduate of Oberlin Theological Seminary in 1893 and has been eminently successful in his pastorate at Cincinnati, Beverly and Des Moines.

E. W. P.

AN IOWA ESTIMATE

Though Mr. Van Horn has been in the state but three years, Iowa Congregationalism feels his removal to be a distinct loss. By his eminent ability, his modest demeanor, his strength of character and his pronounced success as pastor of this metropolitan church, he has in-

creased the prestige which his position gave him when he first came to Des Moines.

His methods were somewhat criticised as sensational. He has made much of the power of music to attract Sunday evening audiences, and has used the display columns of the daily papers to advertise his services. Yet it will be generally agreed that not the least attraction was the preacher himself. From the beginning the church house was crowded to the doors, and when it was decided to erect a new building and the old one was sold, the Opera House and the Auditorium in turn were found too small to accommodate the evening congregations.

The building enterprise was carried rapidly through to complete success, and the edifice, probably the finest of any denomination in the state, will stand as a monument to this energetic, brilliant and spiritually-quickened pastorate of three years. R. L. M.

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Attend services regularly and punctually. Join heartily in all the congregational worship. Get acquainted, and help others to find friends. Sign a pledge to make a regular weekly payment for the support of the church.

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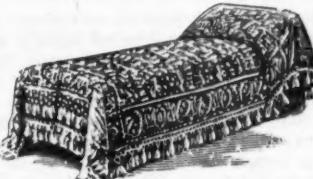
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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Nov. 9-15. God's Covenant and Ours.
Ex. 24: 3-8; Jer. 31: 31-34.

A covenant is a different thing from a bargain. The latter savors of trade and carries the suggestion of haggling and dickering with a view to getting, if possible, the better side of the transaction. The former grows out of nobler motives. It is a compact between high-minded persons, each of whom is thinking first of what he may give the other and not what he may receive.

The Bible brings to view many instances of men who tried to bargain with God. Jacob is a shining example of this disposition. "If thou wilt take care of me and bring me to mine own home again and do this and that thing for me, why then I will be a good man and not forget thee." Even the disciples of Jesus Christ were not entirely free from such a spirit. Their leader and spokesman is eager to remind the Lord that they had left all in order to follow him, and the sons of Zebedee had their eyes on the seats of honor and privilege.

We smile at the short-sightedness and materialistic tendency of these men of olden time, but have we never said in substance to God when we were on the sick bed, "If thou wilt make me well again, then I will be a better Christian," or when we were in a tight place, "If thou wilt only restore earthly prosperity, then I will be more generous the next time the contribution box is passed," or when we were looking forward to Christian service, "If thou wilt put me in this field, where there are few thorns, why then I will work untiringly for thee?" Is this anything better than the bargaining spirit that comports better with children in the kindergarten than with those who have been years in the school of Christ? I heard not long ago of a fervid Indian convert who was prodigal of hallelujahs every time the missionary gave him a new blanket, but when there came a cessation of gifts, the dark-skinned brother remarked, "No more blankets, no more hallelujahs."

The God whom we know as the father of Jesus Christ is not thus to be negotiated with. He has written his law upon our physical framework and our moral nature. He is the background and sustaining force of our lives. He is constantly lavishing himself upon us. When we make a covenant with him it is simply an acknowledgment on our part of the righteousness of his rule and the expression of our purpose to conform our thought and action to his desires.

Yet it is good now and then—not too often—to make certain definite pledges to God. Some one has pointed out the advantage of a regular reading appointment with some other person, in that one will be less likely to break an engagement with another person than with himself. In this way by the end of a winter one will have read more with some one else than, with the best of intentions, he might have read alone. So by pledging ourselves to certain concrete things we secure definiteness and force in our religious life and are more likely to keep faith with God than with our own irresolute, vacillating selves.

Pointers from the A. M. A.
Meeting

Secretary Beard, who has been so familiar a figure at annual meetings for many years, was missed. He is recuperating abroad.

Brooklyn seems to have developed Dr. Dewey's innate gifts of good story-telling. Some of his tales were not so young as others, but all took tremendously.

"The man at the end of the procession" got more recognition than he is accustomed to. Dr. Jefferson lifted him into prominence at the opening session and he stayed there all the time.

President Roosevelt's letter expressing his regret at being unable to accept the association's invitation to New London had his own characteristic note of sincerity. Maybe it was a great disappointment to him.

If one wanted a demonstration of what an educated Negro can do, all he needed to do was to listen to the organ. It was played by masterly hands. The Second Church people are fortunate in having so competent direction of its weekly musical programs.

Ho, for Cleveland, O., next year! San Francisco, too, shrewdly put in a request for the next meeting and reported that they had asked all the other home societies to meet there at the same time. St. Louis—well, St. Louis was also in a remarkably entertaining mood and evidently looked upon an A. M. A. meeting as a desirable addendum to a World's Fair.

Platform Nuggets

With the world thundering on at its present rate we are in danger of forgetting the man at Bethesda. We have forgotten him many times already.—Dr. Jefferson.

The missionary motive and the humanitarian motive are no longer in the mind of any intelligent Christian contrasted or divergent motives.—Dr. Washington Gladden.

Believe that man is the son of God no matter what his race or what the color of his skin, and there is no peril which cannot be safely met and surely conquered.—Dr. Jefferson.

Today nobody doubts the Negro's ability to learn. What Douglass has done in statesmanship, Washington has done in education, Chesnutt in fiction, Dunbar in poetry, Tanner in art and Dubois in scholarship has demonstrated to the world that there are no race lines in brain power.—Rev. H. H. Proctor.

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A Christian Layman

The recent death of Mr. Z. Stiles Ely of New York (who passed away at his country house at Lyme, Ct., Oct. 4, at the age of eighty-three years) removes a familiar figure from various religious assemblies and especially from the meetings of the American Board, of which he was the senior corporate member.

Force, unselfishness, integrity, humility, were the clear elements of his character; and these were held in a rare harmony. Long before fresh air funds and social settlements were heard of, he provided summer outings in the country for needy mothers and children; and devoted his afternoons, when in the city, to friendly visiting among the unfortunate and the poor, and to the variety of helpful services to which this opened the way. His house was long the temporary home of many missionaries and their children. As voluntary treasurer of the Woman's Union Missionary Society and president of the directors of the Wetmore Home for Friendless Women, he turned his business experience to account.

A lectureship in Union Theological Seminary, founded by him in memory of a brother, introduced to American hearers and readers such teachers as Professor Bruce and Principal Fairbairn. Not to speak of his donations through Presbyterian channels, his yearly contributions to the American Board and the Congregational Home Missionary Society have been ample to keep a missionary family in both fields. He made a substantial parting gift to the American Board; and his strongest desire for his children has been a steadfast spirit of service.

The providences of life were a call to him. In youth the death of a brother just on the threshold of foreign missionary service left a charge to the living. Later on a sister, wife of a missionary of the American Board in India, laid down her labors and her life in middle age. Thus was the obligation riveted tighter. Throughout forty years of change in missionary methods, laborers and leadership, his devotion has endured. A life like this refutes the common error that interest in foreign missions involves neglect of nearer philanthropies. It points also to the crowning duty of personal service, "Ye that are strong ought to bear the infirmities of the weak." Here too is shown the partial reward of such consecration in mental zest—a wide sweep of sympathy and serene faith up to life's last hour.

A. B. B.

Monthly Missionary Service for November

MISSIONARY WORK IN CONNECTICUT, IOWA AND MISSOURI

(Prepared by the Missionary Committee of the Massachusetts State Association.)

Suggestions: Believe that the missionary meeting is important and make careful preparation for it. Announce the meeting two or three weeks ahead of the date. Distribute the responsibility for the meeting as widely as possible. Have a good map of the United States before the audience, so they may see the wideness of the home missionary field. The helps needed for the following service are the September and October numbers of the *Home Missionary* and the Year-Book for 1902.

1. A hymn. 2. Scripture sentences by the leader. (a) "Unto us a child is born," etc. (b) "And in none other is there salvation, for neither is there"—Acts 4: 12. (c) "And I John saw a new heaven and a new earth," etc.

3. A hymn. 4. Brief prayer. 5. Scripture, Deut. 6. Remarks by leader on variety of home missionary work, touching briefly on the work of each of our five home missionary organizations.

7. Connecticut and Home Missions. See October *Home Missionary*, page 221. Brief address covering the following points: (a) Missions in Connecticut before 1798. (b) Amount Connecticut has given for missions since 1798. (c) Connecticut's influence upon the West. (d) Number of churches in Connecticut, 325; members, 63,175; average benevolence per member for 1901, \$5.90. (e) Home missionary work among the foreigners in Connecticut—21 foreign churches, 2,000 church members.

100 localities being leavened. (f) An example of a foreign church. The Swedish in New Britain; organized 1886; 300 members; 170 families; 69 members in Y. P. S. C. E.; \$381 in 1901 for missions.

8. Home Missionary Work in Iowa. See *Home Missionary* for October, page 227. (a) General remarks by leader on Congregationalism in Iowa. The Yale Band. Home missions began in 1835, 67 years ago. Now we have 316 churches, 36,337 members giving our Congregational societies benevolences at the rate of \$90,000 a year. (b) Three examples in Iowa missionary history. (1) The First Church at Dubuque. *Home Missionary* for October, page 227. Suggestion: Cut from the *Home Missionary* the three pictures of the Dubuque church, paste on one cardboard and pass to the congregation. (2) The German church at Dubuque. Pass Rev. Herman Ficke's picture. (3) The Osage church. Pass pictures of this church. Show also photographs of Superintendent Douglass and Mr. T. K. Hurlbut.

9. Missionary Progress in Missouri. (a) General remarks by leader. 1865, 125 churches; 90 per cent. helped by Home Missionary Society; 10,000 church members and four Congregational schools. (b) Colleges in Missouri. *Home Missionary* for September, pages 184, 185. Read also paragraphs two and three on page 190 and one, two and three on page 191.

10. Two or three brief prayers. 11. A hymn, "The Son of God goes forth to war." 12. Closing remarks by leader gathering up the thoughts of the service. Follow with a prayer. 13. A short period of silence, with bowed heads. 14. Stand and repeat together, "God so loved the world," etc., and Lord's Prayer.

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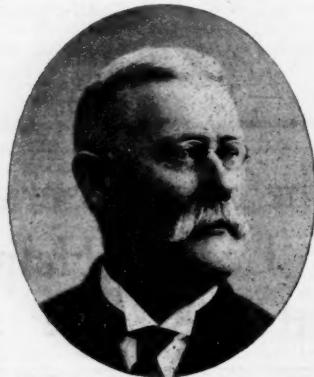
The Pilgrim Press

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Congregational House - - - BOSTON

Celebrating and Making History at Tabor, Io.

SEMICENTENNIAL OF THE CHURCH

A great day for this church was Oct. 12, when its fiftieth anniversary was celebrated. An edifice that accommodates 800 was well filled to listen to the historical sermon by ex-Pres. William M. Brooks, D. D., of Redlands, Cal., who for thirty years was president of the college, and twenty-seven years before delivered the first sermon in the present house of worship. He spoke eloquently of the part taken by the church in home and foreign missions, as well as of its local work. It has sent out thirty ministers, twenty-seven who have become wives of ministers and 183 teachers, as well as many representatives into other professions and callings; and 1,465 persons have joined the church, 831 on confession. It has had but four pastors—Father John Todd, who served thirty years; Dr. J. W. Cowan, who preached eleven years; Dr. A. R. Thain, who after four years' service resigned to become editor-in-chief of the Chicago *Advance*; and Dr. John Askin, who began in 1898. He quoted from Richardson's History: "Tabor, according to its ability, did more to make Kansas a free state than any other place in the country;" spoke of the activity of the church for the Negro, quoting from



JOHN GORDON, D. D.
President of Tabor College

a recent life of John Brown: "Tabor, Io., should be remembered in history as giving more men and treasure in behalf of freedom, in proportion to population, than any other town in the United States."

The church has 565 members and received eighteen more at this service. It is the third largest Congregational church in Iowa.

Dr. E. S. Hill, D. D., of Atlantic, Io., delivered an impressive address at the college vespers service in Adams Hall. Dr. J. W. Cowan, father of the Junior Christian Endeavor Society, gave an able address on Twentieth Century Problems. The Woman's Union served a banquet to 400 church and college people and there was a platform meeting, with eleven brief addresses.

DEDICATION OF ADAMS HALL

This was an event of great significance to Tabor College and auspicious for the beginning of President Gordon's work as administrator of affairs, Oct. 13. It marked the climax in the building operations at Tabor College, covering a period of three years and costing over \$35,000. The building, one of the finest of its kind in the West, is named for Dea. Samuel H. Adams, an old resident and pioneer who has lived for the college and given it his all. It will supply classrooms, offices, music-rooms and an auditorium that will comfortably seat 500.

The principal address was delivered by ex-President Brooks, who ably discussed, The Small College vs. The University. Dr. E. S. Hill, a graduate, who has been pastor of the Atlantic church for over a third of a century, made the dedicatory prayer. Dr. T. O. Douglass of Grinnell asked the people present for a few dollars for college needs, and they responded with \$4,362.

THE PRESIDENT-ELECT OF TABOR COLLEGE

Rev. John Gordon, D. D., newly elected president of the college at Tabor, Io., has for two years been

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professor of history and for one year acting president. From the Western University of Pennsylvania he received his A. M.; Yale University for graduate work bestowed upon him the Master's Degree; and this equipment was supplemented by a complete course at Union Theological Seminary. He has successfully filled pastorates with the Fourth Presbyterian Church at Pittsburgh, Pa., and the First Presbyterian at Lincoln, Neb. He was also for a considerable period professor of ecclesiastical history in Omaha Theological Seminary. He has written many articles and reviews for learned societies and one book, *Three Children of Gallie*.

So successful was Dr. Gordon as acting president that he has now received a unanimous call to the presidency. He is the third to fill that office. Rev. W. M. Brooks, D. D., served with distinction thirty years; and was followed by Rev. R. C. Hughes, D. D., who a year ago was called to the presidency of Ripon College.

H. E. F.

The measure of a man's Christianity is not his attitude to the man above him, or to the man on his own level, but to the man who is below him.—Dr. Jefferson.

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tion is made of the fact that the advertisement was
seen in *The Congregationalist*.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 24

Mrs. James L. Hill gave the keynote for the meeting from the thanksgiving Psalm—103: "Forget not all his benefits."

Okayama and other stations in Japan were brought to the fore as missionary names were repeated, and a letter was read from Mrs. Pettee, who was welcomed in so many meetings during her recent furlough in this country. Returning to her missionary home without the two daughters, whom she daily misses, she yet finds each day so full of work that she has no time to dwell upon deprivations.

Mrs. Judson Smith gave a series of interesting glimpses of the Oberlin meeting, making her listeners conscious sharers in its blessing, and rehearsing in this connection the blessing in her own life of eighteen years amid the privileges of Oberlin and of the succeeding eighteen years of association with mission boards.

Miss Ida W. Prime of the American College for Girls in Constantinople made an interesting address. She told of the girls of different nationalities who, standing together upon common ground, learn a variety of useful lessons and go out to make homes of their own, where they are centers of healthful Christian influence. She had recently attended a meeting of the American branch of the alumnae association of this college in New Rochelle, N. Y., where those who met were full of enthusiasm in trying to plan to aid their *Alma Mater*.

Open-Air Preaching in Haverhill, Mass.

A telling plea for open-air preaching, based partly upon his personal experience, was made by Dr. A. C. Dixon of Ruggles Street Church, Boston, Oct. 19, at the last of this year's series of evangelistic services held at Haverhill. It prefaced a powerful evangelistic address to a crowded audience consisting largely of railroad men and steamship employees, with their wives, who had come out from Boston by a special train of twelve cars. The meeting was held in the Academy of Music. Mr. A. C. Tapley, the energetic promoter of the Gospel Service Railroad Department, was assisted by the generosity of local business men in providing about six hundred guests with a dinner preceding the service, and the Boston & Maine Railroad furnished transportation free of charge. The summer just ended is the third during which this vigorous evangelistic propaganda has been carried on outside the Haverhill station, and its success there has prompted similar efforts at Woodsville and other points where are settlements of railroad men. The movement has been heartily welcomed by the local churches, and their ministers have testified to its beneficial effect on the religious life of the neighborhood.

H.

Record of the Week

Calls

- BAKER, GEO. H., formerly of Armour, S. D., to Townshend, Vt. Accepts.
- BASHFORD, ALFRED E., Thompson, Io., to Magnolia. Accepts.
- BRADSTREET, ALBERT E., Newport, Wn., to Hudson, S. D. Accepts, and is at work.
- CHAMBERS, ALEX., formerly of Durand, Wis., to Granite Falls, Minn. Accepts.
- CLARK, MOULTON N., to Roscoe, Ill., where he has been supplying. Accepts, P. O., Harvard, Ill.
- EAKIN, JOHN A., Waseca, Minn., to Cresco, Io.
- GADSBY, GEO., Ceredo, W. Va., to Belpre, O. Accepts, closing a pastorate of over ten years.
- GILBERT, GEO. E., Fox Lake, Wis., to Rosendale and Eldorado. Accepts.
- GILROY, W. E., declines call to Brantford, Can., remaining with Broadview Ave. Ch., Toronto.
- HAPPEL, JOHN B., Timber Creek, Neb., to Germantown. Accepts.
- HEALEY, FRANK D., formerly of Nebraska, to Condor, Ore. Accepts, and is at work.
- JESSEE, CHAS. C., to become permanent pastor at Constantine, Mich.
- JONES, R. F. (Wesleyan), Metamora, Ill., to Correctionville, Io. Accepts, and is at work.
- KIDD, WM. D., San Mateo, Cal., to Sierraville. Accepts.
- KNAPP, GEO. W., lately of Ogallala, Neb., to Hay Springs. Accepts.

LUETHI, LEWIS J., Jefferson, O., accepts call to Carrington, N. D.

MARTIN, CYRIL P., Bethany Ch., Cedar Rapids, Io., adds Fairfax to his field.

PIERCE, LUCIUS M., Rockford, Io., to Mayflower Ch., Sioux City.

SPEER, W. J., Hydesville, Cal., miss'y for Humboldt Co., assigned to Angel's Camp.

STOCKING, JAS. B., to continue a fourth year at Wahoo, Neb. Declines.

STODDARD, JOHN C., to remain with the churches of Garden Prairie and Kelley, Io. Accepts.

TAYLOR, GLEN A., Spencer, Io., to Emmettburg. Accepts.

WARD, GEO. M., recently president of Rollins College, to Palm Beach, Fla. Accepts, though remaining a trustee of the college and becoming also professor of economics.

Resignations

COBB, L. H., as secretary of the Church Building Society.

EATON, SAM'L W., Roscoe, Ill., after sixteen years' service.

GRINNELL, JOEL E., Webster, Io.

IRELAND, EDWY S., Saugatuck, Mich. He goes to Lopez, Wn.

Dismissals

VAN HORN, FRANCIS J., Plymouth Ch., Des Moines, Io., Oct. 6.

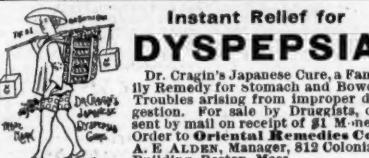
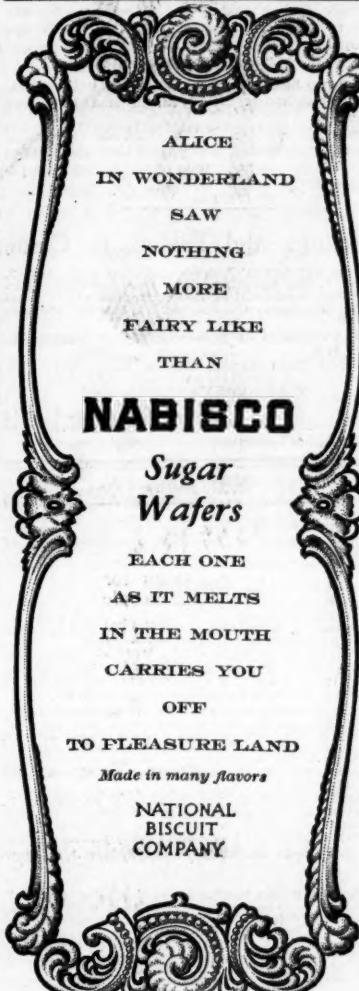
Ordinations and Installations

BOLSTER, F. E., o. Sheffield, Mass., Oct. 21. Parts, Rev. Messrs. W. H. Bolster and Leon D. Bliss.

CRANE, FRANK, 4. Union Ch., Worcester, Mass. Sermon, Dr. N. D. Hillis; other parts, Drs. Archibald McCullagh, Wm. W. Jordan, Alex. Lewis, Willard Scott, Daniel Merriman and Rev. Messrs. S. A. Harlow and A. W. Hitchcock.

REINHOLD, FRANKLIN P., t. Windsor Locks, Ct., Oct. 24. Sermon, Pres. C. F. Thwing; other parts,

Continued on page 646.



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WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abby B. Child, Home Secretary.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Cook, Secretary. Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 607, Congregational House. Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wilson, President; Charles Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

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BOARD OF MINISTERIAL AID, Boston, Mass. Bequests limited in name. Send gifts to A. G. Standwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Secy., 101 Tonawanda St., Boston.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry C. Dean, Treas., Hotel Berkeley, Boylston St., Boston.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. President, Rev. Alexander McKenzie, D. D.; Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. P. Osborne, 110 Cornhill, Barnstable St., Room 10. Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association to furnish services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New England Educational Commission), Scholarships to students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. Edward S. Tread, Corresponding Secretary; S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

THE AMERICAN MISSIONARY ASSOCIATION, Fourth Avenue and Twenty-second Street, New York. Missions in the United States, evangelical and educational, at the South and in the West, among the Indians and Chinese. Boston office, 618 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22d St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., New York, Secretary. Rev. W. W. Brewster, D. D., Congregational Room, Fourth Ave. and 22d St., New York. Treasurer, Rev. Samuel B. Forbes, 206 Wethersfield Ave., Hartford, Ct.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The Missionary Department, which is in charge of the Secretary, sustains Sunday school missions, furnishes lesson helps, literature and other necessary items to new and individual gratis or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist and Christian World*, the Pilgrim Series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading, Records and Requisites for church and Sunday schools, and sells the books of all other publishers as far as possible. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books as subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tawksbury, at Boston, and from the interior and western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

Record of the Week

(Continued from page 645.)

Rev. Messrs. Richard Wright, Roscoe Nelson, W. W. Banney and D. W. Goodale, and Drs. J. H. Twitchell, P. S. Moxom, E. A. Reed and R. H. Potter.

Stated Supplies

THIEME, K. F., at Breckinridge, Okl., for six months, in connection with N. End. Accepts.

Personals

BRAITHWAITE, E. E., Unionville, Ont., who last year was acting professor of Old Testament language and literature in Oberlin Sem., will spend the coming year in graduate study at Harvard University.

CONRAD, ARCTURUS Z., recently of First Ch., Worcester, Mass., is rapidly regaining his health and hopes soon to return to ministerial work. He is now living at The Iroquois, New York city.

JAMESON, EPHRAIM O., who has been seriously ill for five months, is slowly recovering and hopes soon to resume his duties at the Emerson College, Boston.

JOHNSON, SAMUEL, New Haven, N. Y., passed July 20 the fiftieth anniversary of his entrance into the ministry. The sermon preached on this occasion and the congratulatory letters received have been published in pamphlet form.

Churches Organized and Recognized

ALBEE, S. D.

ELLSWORTH, Io.

SEATTLE, Wn., Queen Anne Hill.

New or Unusual Features

CHICAGO, ILL., South. The ladies have arranged a delightful entertainment by which personally conducted parties make a tour of principal cities of the world as represented in the homes of various members of the congregation. In Boston the traveler equips himself with supper, a newspaper, a "shine" and a *boutonniere*; in Constantinople he is served with coffee by a dark-eyed hour amid Oriental splendor; in London he is presented to the reigning sovereigns and in Washington meets the President and his cabinet.

DEDHAM, MASS., *First* made Oct. 5-12 a rally week, devoting one evening to each department of the church. Saturday was given up to members feeling the need of a closer walk with God.

DENVER, COLO., *Third* has a week-evening Bible class, organized on the class meeting plan emphasized by Mr. Moody in his last years.

INDIANAPOLIS, IND., *Mayflower*. The initial number of a dainty six-page church paper, *The Mes-*

senger, was sprung upon pastor and congregation Oct. 12, by a Sunday school of young men, 13-17 years old, led by their teacher, Miss Josephine Hyde. Together they did all the work on it, including typesetting and printing. If successful they mean to issue it weekly and gradually to enlarge the size.

OAK PARK, ILL., *Second* learns a single hymn each month, one verse being memorized each week to be repeated on Sunday.

SEATTLE, Wn., *Plymouth* rules out advertisements from its admirable church paper, the *Plymouth Herald*.

TEMPLE, ME. Rev. W. B. Keniston will continue the coming year to act as pastor for the Congregational and also the Free Baptist churches of this town.

Dedications

GRANBY, MO., *First*. New edifice, Sept. 28. Rev. J. E. Pershing of Pierce City preached; Dr. A. K. Wray, H. M. superintendent, under whose care the work is being carried on, prayed and delivered an address. The building, designed by and erected under the oversight of Rev. J. D. Neilan, a student from the Chicago Seminary, during his summer vacation, stands as a monument of his executive ability, hard work and self-sacrifice.

PEORIA, ILL., *First*. Bronze tablet in memory of Rev. Asahel A. Stevens, active pastor 1856-68 and 1870-82 and pastor *emeritus* 1882-1901; the gift of Martin Kingman.

Gifts

HOPE, N. D. Individual communion set from a member; three beautiful gasoline lamps from the ladies of the church.

SALEM, MASS. Among bequests of Joseph H. Towne Tabernacle Church receives \$8,000; the Salem Y. M. C. A. and Yankton College receive \$5,000 each; Atlanta University and Mass. Board of Ministerial Aid, \$2,500 each. The residue above these is to be divided into sevenths, the American Board, the A. M. A., the C. H. M. S., the W. H. M. A. and the Salem Y. M. C. A. receiving each a share; and Tabernacle Society the remainder, in part for a stone church and chapel.

Material Improvements

COLORADO SPRINGS, COLO. *First* will build a \$20,000 parish house. Nearly all the funds have been secured.

SANDISFIELD, MASS., is shingling and renovating its meeting house. The pastor has raised about \$200 from absent friends of the parish; the parishioners give their service.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 3. Subject, The Education Bill before the British Parliament; speakers, Drs. Reuben Thomas and Thomas Sims. Representatives of the Waldensians will also speak.

WOMAN'S BOARD OF MISSIONS, Annual, Washington, Nov. 5, 6.

HAMPDEN CONFERENCE, Monson, Mass., Nov. 5, 6.

STATE CONVENTIONS, 1902

Georgia,	Savannah,	Nov. 12-16
Connecticut,	New Britain	Nov. 18-19

Additions or corrections should be sent promptly.

Marriages

CARY-YATES—In Northboro, Mass., Oct. 23, by Rev. Albert D. Smith, Robert J. Cary of Hyde Park, formerly of Salem, N. Y., and E. Josephine Yates of Northboro.

Deaths

ALDRICH—In Brookline, Oct. 26, Lucy Jane, widow of Sylvanus B. Aldrich and daughter of the late Col. Elijah Stoddard of Upton, in her 88th year.

CAVERLY—In Pittsford, Vt., Oct. 18, Mrs. Sarah Goddard, widow of A. M. Caverly, M. D., aged 72 yrs.; a native of Troy, N. H.; graduated at Mt. Holyoke in 1851, a woman of strong and saintly character.

FELT—In Manchester, Vt., Oct. 19, George Pickering Felt, aged 72 yrs., twenty-one hours after his wife, Mrs. M. Rice, aged 83 yrs., had been dead for sixty-three and one-half years. The funeral was held Oct. 23 in the Congregational church, of which they were members. Their bodies were laid at rest in the same grave.

LYMAN—In Easthampton, Mass., Oct. 21, Lauren D. Lyman, aged 82 yrs. He was a member of the Congregational church committee in Easthampton for forty-six years and a deacon for thirty years.

STEWART—In Aurora, Neb., Oct. 9, Mrs. J. D. Stewart, wife of Secretary Stewart, who represents the C. S. S. & P. S. in Nebraska.

TENNEY—In San Diego, Cal., Oct. 24, Rev. Daniel T. Tenney, aged 86 yrs. Owing to ill health, Dr. Tenney was obliged to retire from the ministry and has lived for many years in San Diego. He leaves two sons, Rev. W. L. Tenney of North Adams, Mass., and Dr. C. D. Tenney, who is president of a college in China under government patronage.

MISS A. L. PAYSON

Miss Annie L. Payson died in Roxbury, Mass., Oct. 6, aged 47 yrs. Born and bred in a Christian home, she in early life entered the Master's service and became a member of Bethany Congregational Church. She became one of the strongest friends of the church among the young people and was prayerfully interested in all departments of Christian work. An accomplished teacher, she was teacher of that art, was brought into contact with the people of Roxbury, enabling her to exert a far-reaching Christian influence. Only the Master knows how diligently she worked in his vineyard and how many souls she won to his service.

A CHANCE TO MAKE MONEY

I have sixteen varieties of flavoring creams which I make myself. Last week I sold 209 jars at 25 cents a jar. They are used to flavor all kinds of cakes, candies, desserts, etc. One jar will go as far as a quart of the liquid extract. One to eight flavors sold at most every house. There is a phenomenal demand for them the whole year round. I will mail a full-sized jar and samples of my most popular flavors and the formula for making them for 38 cents in stamps. I feel confident that any of your readers can make a few hundred dollars around home in a short time. Address Mrs. Martha Baird, Dept. 84, 107 Beatty St., Pittsburgh, Pa.

FREE TO EVERYONE.

A Priceless Book Sent Free for the Asking.

"There be books and books;" some edifying, others entertaining, and still others instructive. The average man is so busily engaged in the labor of money-making that he has little time and less inclination for books which instruct; hence when he feels out of sorts, either he gives no heed to Nature's warning, or he consults a physician, at an expense which a little knowledge would have enabled him to avoid. There is probably no complaint upon which the public is so little informed, as hemorrhoids, or piles; this little book tells all about their nature, cause and cure; it treats of the different forms of blind, bleeding, itching and protruding piles, describes their symptoms, and points the way to a cure so simple and inexpensive, that anyone can understand and apply. The importance of promptness and thoroughness is vital, for the disease will not cure itself, and Nature alone, unaided, will not accomplish a cure, while the consequences are too painful for detailed description. You are told how the piles originate, the reason for their appearance usually being that some of the rules of correct living have been violated, and (what is more to the point) how you may rid yourself of this bane of human existence. All afflictions of the rectum are treated in simple, plain language, so that all may understand and learn how the cause may be removed. Many people suffer from piles, because after trying numerous lotions, ointments and salves that are on the market, without relief, they come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on. This little book tells how this may be avoided, and a cure be effected without pain, inconvenience or detention from business. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

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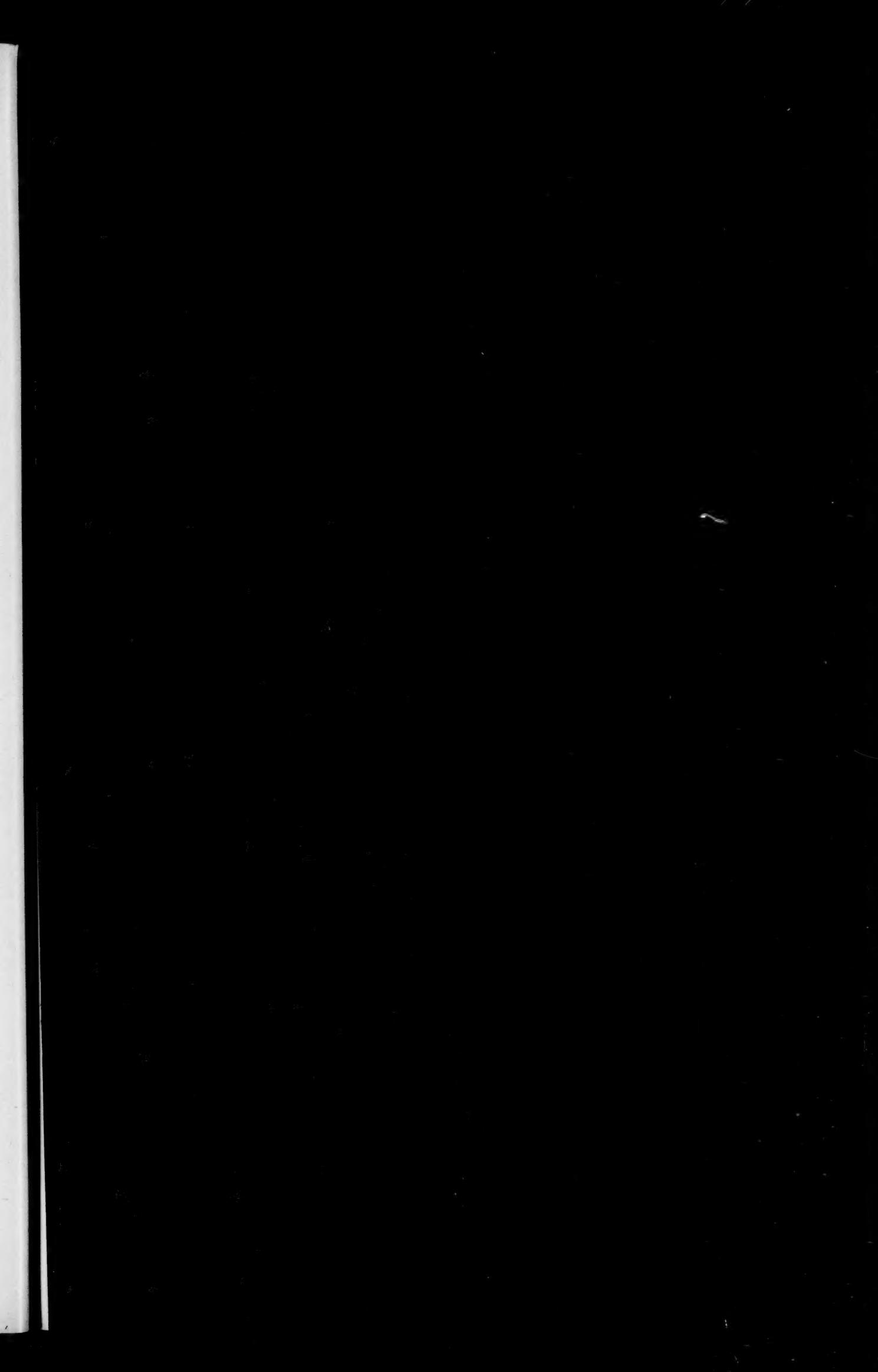
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On the Evolution of English Congregationalism, delivered at Hartford Seminary last year, make a volume worth reading by every student of Congregational history. \$1.00, postpaid.

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NINETY-EIGHTH SEMI-ANNUAL STATEMENT, JULY, 1902

SUMMARY OF ASSETS.

Cash in Banks.....	\$634,886.54
Special Deposits in Trust Companies.....	430,586.48
Real Estate.....	1,608,892.06
United States Bonds.....	2,050,000.00
State and City Bonds.....	1,364,500.00
Railroad Bonds.....	1,285,925.00
Water and Gas Bonds.....	97,500.00
Balances in Stock.....	6,000,550.00
Common Stocks.....	109,000.00
Bank and Trust Co. Stocks.....	508,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	124,550.00
Premiums uncollected and in hands of Agents.....	991,446.48
Interest due and accrued on 1st July, 1902	50,582.87
	\$15,918,449.43

LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	5,405,511.00
Unpaid Losses.....	718,796.65
Unpaid Re-Insurance, and other claims.....	675,454.43
Reserve for Taxes.....	50,000.00
Net Surplus.....	6,068,687.35

Surplus as regards Policy-holders

JOHN H. WASHBURN, President.
ELBRIDGE G. SNOW, Vice-President.
FREDERIC C. BUSWELL, 2d Vice-Prest.
MANUEL H. A. CORREA, 3d Vice-Prest.
AREUNA M. BURTIS, Secretary.
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HENRY J. FERRIS, Ass't Secretary.

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Dr. Cragin's Famous Japanese Remedy

For the Family. Cures Stomach and Bowel Troubles. Instant Relief for Dyspepsia, Gaseous, Nervous and Neuralgia Conditions. See Ad. on another page.

Professor Moore on The Problem of the Preacher

Rev. Dr. E. C. Moore, Parkman professor at the Harvard Divinity School, addressing last week the opening meeting of the Boston Young Men's Congregational Club on the theme The Problem of the Pulpit, argued that the problem of the pulpit was also the opportunity of the pulpit; and that the utterances of leaders in all the other professions or callings indicate that they as well as the clergy are facing new situations, are witnessing alterations of standards; and that in a time of transition like the present it was absurd to suppose that any one of the great callings could be singled out as either escaping the influence of the time or as suffering from it to an unusual degree. In essence the problems of all callings are the same, namely, success without betrayal of the ideal. Too often men of standing in and out of the ministry allow themselves sweeping generalizations about the condition of the church, the ministry and the training schools of the clergy which are the cheapest kind of rant. There is a sense in which the problem of the Congregational clergyman is like and in nowise different from that of the layman, for he is not of a separate class, nor is he supposed to do the thinking of his people. Certain functions he has to perform which the layman has not, but he serves the same Master.

The first matter to settle in connection with the church is its right to be. Has it any place in modern life as a refuge from the turmoil of life, a place of refreshment, and its pulpit a fountain of inspiration? Undoubtedly it has; and in being this never had a greater opportunity than it now has, albeit in some communities the service of the preacher as a source of information on things not spiritual becomes less needful as the intelligence of the laity increases.

In a sense the preacher's task is far easier than it used to be, since he is not expected to be an oracle on all matters. On the other hand, his position is more difficult, in that it is a delicate matter for him to draw the line between his own work and that of others. There never was a time when so much that has been conventional and traditional in the education of the clergyman was so useless, and so much that has been deemed but a secular equipment was so requisite. It is often said that books and newspapers have deprived the pulpit in large measure of its functions. In respect to the mere imparting of information this is true, but in respect to stimulation of enthusiasm for the moral and spiritual life, it is not so. Nothing can ever take the place of the consecrated personality.

The problem of the preacher is simple. He has nothing in the world to do but to try, in humility, sincerity and fearlessness and faithfulness, to say concerning some real problem of the common life of man something which is true for him, and so to say it as to set each man and woman who hears him thinking, seeking earnestly in the sight of God to find what is true for him or herself and what that truth has for his or her own life. The best sermon is that of which the hearer does not hear the preacher's conclusion—not because the hearer's mind has gone off about his business or pleasure, but because it is busy drawing its own conclusion. The best sermon is that which has as many conclusions as there are hearers in the house and no one of them, perhaps, the conclusion of the man whose voice was heard.

The second great problem of the minister is the stimulation and guidance of certain great forms of work and service. Men differ in their adaptations. Places differ in their demands. The method applicable in one case might be folly in another.

Power dwells with cheerfulness.—R. W. Emerson.

WHAT GOES UP

Must Come Down.

Nothing is more certain than that the use of so called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another dose must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol and medicines containing it are temporary stimulants and not in any sense a true tonic. In fact it is doubtful if any medicine or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body, something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every minute muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue, but the perfect digestion of the food eaten has everything to do with it.

The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, peptone and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural peptone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets, which may be found in every drug store, and which contain in pleasant, palatable form the wholesome peptone and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation.

Stuart's Dyspepsia Tablets are equally valuable for little children as for adults, as they contain nothing harmful or stimulating but only the natural digestives.

One of Stuart's Dyspepsia Tablets will digest 1,800 grains of meat, eggs or other wholesome food, and they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite in the only way it can be done, by the digestion and assimilation of wholesome food.

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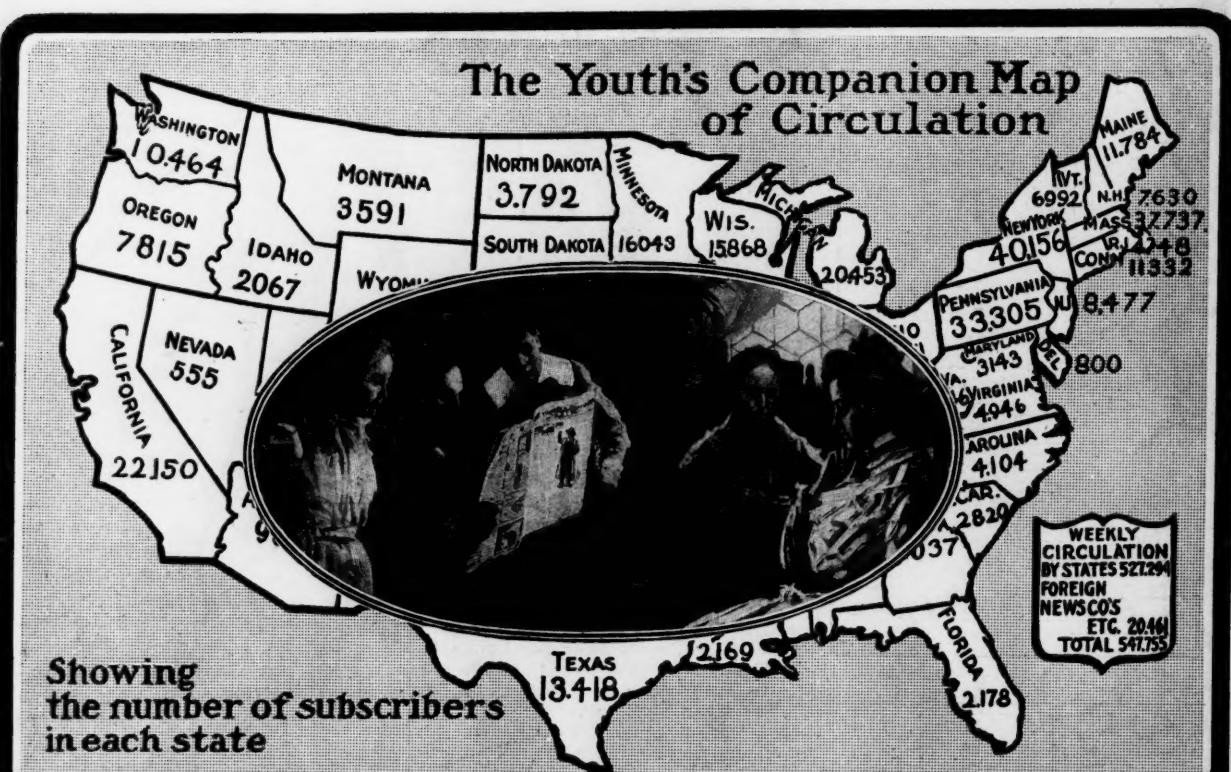
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